The Pastor

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The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

AUGUST, 19

• VOLUME

• NUMBER

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THE COVER: Interior of the chapel at R. J. Reynolds Tobacco Company of Winston-Salem, N. C., which employees may use for private meditation and prayer. The photograph was furnished by Clifford H. Peace, pastor-counselor of the tobacco company. A number of industrial plants have similar chapels and many have chaplains to industry. Labor Day is September 3. Photograph by Charles E. Talton, Winston-Salem, N. C.

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THE PASTOR published monthly, at 815 Demonbreun Street, Nashvillle, Tenn., by The Me Publishing House. Address all communications to 810 Broadway, Nashville 2, Tenn. Subscription $1.25 per year; single copies, 20 cents each. Entered as second-class Mail Matter at Nashville,

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Your Right to Say It

BERTY OF THOUGHT IS THE LIGHT OF THE SOUL"—Voltaire

About Quality?

OR: I would like to express my ap-ion for the article by Larry A. n, "Signs of Sickness in the Meth-Ministry" [May, p. 2].

much emphasis has been placed numbers" and "quantity" as though are the criteria of the "successful" er. Whether the minister is building y" into the lives of his people whom ves or whether he challenges them sermons and otherwise to come to with some of the real issues of life n overlooked. "Quantitatively" we e largest Protestant denomination, at are we "qualitatively"?

WILLIAM S. SPARKS
Collins Methodist Church
ver, Colo.

he Pipe!

OR: I always enjoy THE PASTOR'S eviews. The new book, *The Christian* (June, p. 44), setting forth the con-ve view of a biblical based Christian s a joy to many of us. The review od—I have not seen the book.

the pipe! Conservative religion with ! We do seem to get our theology, hics and our personal holiness all up at times.

EDWARD W. GRAHAM
May Court House, N. J.

Major Event

OR: Walter M. Sawn, in his fine letter proved supplies" [June, p. 1], sounds true prophet.

call to preach, received on the war-elds of France, was one of the most able in my life. Years later, it was impressive to receive my final ion in the great Metropolitan Meth-Church of Detroit. However, the still remains the major event, and ter by comparison the minor.

we increase the power and happi-our supplies by truly "approving"

C. GLADSTONE BELL
munity Methodist Church
d Park, N. Y.

ficant Error

OR: In case others of THE PASTOR'S ship, being perplexed by the prob-children stuttering, are seeking to a cure by the therapy recommended lliam Esler Slocum (THE PASTOR, p. 1); namely by encouraging a left-child to exploit, and not to oppose, tural tendency, a significant error be brought to our attention.

Slocum tells us that, "I advised her uttering twelve-year old] to learn as much as possible with her left hand," [and pursuant to that end] "I advised her to take up the violin which must be fingered with the left hand."

She may have been "completely cured" in a year, but that was not due to the violin playing, but in spite of it.

For only a RIGHT-handed musician should finger with the left hand; while a *left*-handed person would use his right hand. . . .

NORMAN PAUL BABCOCK
San Luis Obispo, Calif.

This is the last issue of *The Pastor*. It will be continued as a part of *The New Christian Advocate*, a monthly magazine for church leaders which will be published in Chicago, Illinois, beginning with the October, 1956, issue.

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Watchful Waiting

EDITOR: A. D. Holtry's letter [June, p. 48] about the "Counselor's Workshop," evoked a sympathetic response in me, although where he has evidently been irritated I have enjoyed a chuckle. At one time I roughed out a case study based on John 4:1-30, in which I had the experts condemning the directiveness of the Master, and his use of doctrinal matter, but when I saw that someone else . . . had the same idea, I dropped it.

. . . I suppose that the fault we find in most of the evaluations is that the evaluators attempt to apply an abstract technique to an art which is inseparable from such unscientific things as friendship, loyalty to ideals, and concern for people as people. God seems to have been able to work through many kinds of pastors, modern and antique, in critical situations, which shows that the transcendent power belongs to him.

You have done an excellent job with THE PASTOR. If the new publication is better, it will be very good indeed. I am doing some watchful waiting, as I suppose others are, to see what it will be like. . . .

WESLEY D. OSBORNE
First Methodist Church
Hollis, N. Y.

A Disturbing Fact

EDITOR: Fifteen hundred Christian educators met recently at Cincinnati to consider matters relevant to their work. Among the objectives to be sought in the immediate future was "increased Sunday-school attendance." Certainly a worthy aim, but a much better one would be "increased *regularity* of Sunday-school attendance."

The General Minutes of The Methodist Church convey the sad information that average attendance at Methodist church schools is only 51 per cent of the enrolment.

The figures for annual conferences throughout the connection run from 43 per cent to 55 per cent, with Virginia and West Virginia reaching 56 per cent, which was par for the course a generation ago. Fast growing conferences, where increased enrolment is placing a heavy strain on physical plant and teaching personnel, make no better showing: Pacific Coast conferences average 46 per cent, Southwest Texas 50 per cent and Florida 53 per cent. The causes for this sorry showing may be found in the speedier tempo of modern life, the unprecedented mobility of the population, and smoglike secularization.

This threat to faith and life becomes more acute when coupled with the fact that Sunday-school enrolment falls short of church membership by 2,500,000. However, it is more important to look for remedies than to search for causes. Whoever can devise ethically sound and practically productive ways of reducing this leakage will deserve the thanks of multitudes.

No battle for the minds of men can be won when half the soldiers are A.W.O.L. "The little man who wasn't there" is even more of a liability than a reed shaken by the wind. It is probable that absenteeism is more marked among children and youth than it is among adults.

Many schools exceed the average, of course. It would help greatly if their executives would step forward and tell others the reasons for their success. Some schools drop from the roll all pupils who have been absent three successive Sundays. The new curricula and the duplicate morning worship services with their emphasis upon family participation in religious education should bring some relief. . . .

Anything which will sharpen the sense of obligation on the part of the beneficiaries of Christian education is to be welcomed. A concerted effort to lift the present anemic 51 per cent to a robust 75 per cent would do just that. Every child is entitled to more than an occasional exposure to the religious facts of life.

EDWARD LAIRD MILLS
Palo Alto, Calif.

A Useful Purpose

EDITOR: . . . I am very sorry THE PASTOR is ceasing publication, not only because I was favored in being able to contribute to its pages, but for the useful purpose it served; for I read its pages with the

(*Continued on page 38*)

Protestantism's Appeals To Inquiring Roman Catholics

"Most pastors have no desire to proselyte any man of faith. But if that man is searching for Christ, we can be prepared to introduce him to a fellowship of searchers."

By RICHARD W. PETTIT

FEW PASTORS are using the shepherd's curved crook to pull Roman Catholics into the Protestant fold. Stealing sheep is just as abhorrent to Protestant pastors as stealing reputations or stealing property. Yet every pastor must keep the path toward his own fold free from obstruction.

The questions of inquiring Roman Catholics must be answered. Like the good shepherd, the Protestant pastor knows there are other sheep not of his fold for which he must accept responsibility. While he *may* say, "I know my own and my own know me," he also recognizes there are those of whom he *needs* to say, "I must bring them also."

To proselyte is to convert. That is every pastor's duty. Many associate proselytizing with the loathsome practice of increasing one's flock at the expense of another's. In the attempt to keep from proselytizing (in the unethical sense) some have neglected their obligation to state the positive appeals of their faith.

Roman Catholics are coming into the Protestant fold. When we read about the half dozen famous people who changed from Protestantism to Roman Catholicism, we can develop an inferiority complex. We can be deluded into thinking that all roads lead to Rome and that they are one-way streets!

Reliable figures are hard to find. The *Christian Herald* survey [April, 1954] showed three changing from Roman Catholicism to Protestantism for every one going the other way. A Gallup poll published in 1955 indicated the changes are about even. Some of my colleagues in urban parishes tell me they are receiving in each monthly membership class as many former Catholics as transfers from any other denomination.

Any number of motives may be involved—to win *the* girl, to keep peace at home, to get into the lodge, to influence the employer, *or* for religious reasons. Perhaps the ulterior motives are no more selfish among former Roman Catholics than among others who become members of the church. A person may be the partner in a mixed marriage who is learning an attitude new to him.

It is assumed that a Protestant pastor has no opportunity to counsel a former Roman Catholic whose mind is not open, or at least ajar. He may not be what the Roman Catholics call an "inquirer," that is, one who seeks rather formal instruction. But he is inquiring.

He is asking himself some questions. They may not be the important questions. And he may be trying to find the answers in strange ways. But in the experience of nearly every pastor there come opportunities to suggest Protestantism's appeals to an inquiring Roman Catholic.

Responsible Freedom

One of these appeals is its permissiveness. It is up to the individual. Responsibility for spiritual growth is not delegated—it is personally assumed. This is more than the responsibility of each man being his own priest. It includes his willingness to bear the burdens of others as well. Luther felt that a Christian does not live in himself, but in Christ and his neighbors.

John Wesley and "the people called Methodists" made careful provision for the exercise of a mutual and fraternal discipline. Mutual criticism was obligatory, and under the pledge of secrecy Christians in training were to frankly with each other.

Although the class meeting is longer with us, there is shared con in most Protestant congregations w ex-Catholics may find refreshing. not merely a "you scratch my back scratch yours" attitude of social r procity. It is a deeper sense of toler and fair play.

To be a part of a fellowship in w there is no infallible answer for e detail of doctrine is a healthy exp ence for any soul. It demands the of responsibility which Paul des when he said, . . . *do not use freedom as an opportunity for the f but through love be servants of another* (Galations 5:13).

It may be difficult for the conver Protestantism to understand the dif ence between freedom and anarch is always a trust and a challenge Paul pointed out.

The late Bishop Francis J. McCon once said, "I cannot help thinking Roman Catholic utterance seems to long to the realm of command, t obeyed, rather than a revelation t studied. In one case we deal wit General and in the other wit Teacher."

Protestantism's adaptability, its v ingness to confess its errors, its reco tion that the kingdom of God is n be confined to *any* earthly order, stood in sharp contrast to the sumptuous arrogance of Rome. Pope's repeated insistence that R "can not collaborate religiously any group" leaves little hope for pe trating the Iron Curtain of the Vati

The Holy Father in Rome does hesitate to determine for all his sp ual children intricate details of fa and political life, as well as relig

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RICHARD W. PETTIT *is pastor of the Methodist Church in Mentor, Ohio.*

. It is not a practice which en-
ges maturity. How different is the
r freedom which Paul presented.
moving the yoke of the Hebrew
rom men's shoulders, he did not
us loose in license. Rather, he laid
ross of Christ on us. The only way
n be free is to wear the yoke of
nsibility.

ere are some signs that Roman
lics themselves are beginning to
for granted a coexistence with
of equally positive persuasion.
tly Archbishop Richard J. Cush-
Boston, in a sermon preached in
atrick's Cathedral in New York,
nished Roman Catholics against
ng non-Catholics as "wayward
s who have deliberately rejected
t's teachings."

a mood marked by its tolerance,
chbishop asked that non-Catholics
cognized for their honest inten-
"We must act on the assumption
heir hearts are right. . . . If we
t associate with them in their
ous worship, we must not create
pression that we are unwilling to
ith them in relations of friendship
oodwill as members of the same
unity."

insisted, of course, that his fol-
s must hold fast to the "funda-
l principle that the medieval mind
ed with such clarity and firm-
. . . that God founded through
t our Lord a Church to which all
are bound to belong." But the
e's plea for tolerance should re-
our most charitable responses.

man Catholics pray for the "other
" to return to "the one fold of St.
" Protestants pray, not for all to
one *fold,* but that all folds be a
f one *flock,* following one Shep-
Protestants pray that *all* Chris-
may recognize in Christ alone the
f the sheep.

yman's Church

econd appeal of Protestantism to
nquiring Roman Catholic is that
ay become a part of a layman's
h. He will not be accustomed to
pportunities for volunteer service
ay be offered. Teaching of the
en and youth is not to be done by
an Catholic layman. It is the task
ose who have taken vows of
ty, chastity, and obedience. Im-
nt as these vows are, they may not
e best prerequisites for teachers!
ther is the sheer willingness of a
stant church-school volunteer.
f religion is caught rather than
t, as many educators insist, does
he Protestant method have the
tage of the learning taking place
recept and example" in dynamic
nd-take situations? At the same
time it offers the teacher an opportunity to offer himself.

Handling the business affairs of the parish would not be a permissible occupation for a Roman Catholic layman. Only the bishops hold title of property, and few laymen are bothered to share with the priest in the decisions of raising money or administering the parish funds.

It is a unique experience for an ex-Roman Catholic to participate in a canvass for funds in a Protestant parish. When he sees a family of modest means happily disciplining itself to live on nine-tenths of its income, not in order to comply with a law, but to give God priority over its possessions, he may get a deeper understanding of stewardship. He may know about the merit system —giving to earn God's favor. He will likely be eager to respond to the Protestant method of giving, motivated by self-denial and gratitude.

Especially will the ex-Catholic be interested in knowing that the most important work of the Church—soul winning—is done by laymen. The chances are that he became interested in Protestantism through a layman, perhaps a relative or a neighbor or a business associate. Maybe another person who was formerly a Roman Catholic helped answer some of his questions.

Most Protestant pastors have discovered the effectiveness of laymen in evangelism. James S. Chubb in Grand Island, Nebraska, and George A. Fallon in Lakewood, Ohio, would likely insist that the laymen they have trained have no gifts which any consecrated church member does not possess, except the gift of the Holy Spirit. In the Grand Island church 2,900 members have been received in the last six years; at Lakewood more than a thousand in three years. Most of it was accomplished by laymen, "fishing for men."

Father John A. O'Brien, professor at Notre Dame, has a right to complain in the June, 1953, issue of *Catholic Digest* that Roman Catholic laymen are not nearly as active as Protestant laymen in winning others to their church. He quotes a typical Roman Catholic as saying, "I've never so much as lifted a finger to win a convert to the Catholic faith. I didn't think laymen were supposed to butt into the business of the priests."

That represents the attitude of all too many Protestant laymen. But no participant in a lay visitation evangelism program would deny that this is the responsibility of every church member.

Christ Our Contemporary

One more appeal may be mentioned. It is the most winsome of all—Christ himself. In Protestantism the Man of Nazareth is knowable. Instead of being confined to a legal system of good works and penance, not unlike the ceremonialism of first century Judaism, Christ is our eternal contemporary. Evidences of his guiding, comforting, and strengthening presence surround us, not in an institution but in the transforming power of our own lives.

Roman Catholics who take seriously the word from Christ, "*Come to me . . . ,*" find the way cluttered. They may search for him in the mysteries and sacraments of an institution only to be led to his mother.

It is Good News for anyone to discover that Christ is knowable and available, but especially to those whose most intimate relationship with him has been through the relics of an unknown saint or through the mystery of the Roman Mass.

Various attempts have been made in Roman Catholic doctrine to bridge the gulf between God and man. By proper papal proclamation, a deceased person who was holy and/or heroic, may be granted either beatification or canonization, after which he may presumably authenticate the Roman Catholic petitioner's intercessions. Likewise the growth of Mariology and the cult of the Sacred Heart (symbol of Christ's compassion) are indications that there is a deep longing for vital assurance.

Protestants have been hesitant to trust any other mediator than Christ. If, as most believe, through God alone can God be known, it is God's self-disclosure which Protestants trust. They look at the life of Jesus and find in him the very life of God himself.

The Good Shepherd has other sheep, not of his fold. Even though Roman Catholics believe Protestants are these "other sheep," will any good come from our insistence that *they* are not in the proper fold? In numerous parts of the world Roman Catholics are more effective than Protestants in serving the cause of Christ.

Too much animosity exists now to stir up any more. Most pastors have no desire to proselyte any man of faith. But if that man is searching for Christ, we can be prepared to introduce him to a fellowship of searchers.* Perhaps in this fellowship we will be found by him for whom we search together.

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* Some books for further study are: *A Primer for Protestants,* by James H. Nichols (Association Press, $1.50); *What's the Difference in Protestant and Roman Catholic Beliefs?* by Arthur G. Reynolds (Abingdon Press, 25 cents each, $2.50 per dozen); *Primer on Roman Catholicism for Protestants,* by Stanley I. Stuber (Association Press, $2.50); *A Catholic Speaks His Mind on America's Religious Conflict,* by Thomas Sugrue (Harper & Brothers, $1.00); *The Catholic Approach to Protestantism,* by George H. Tavard (Harper & Brothers, $2.50); *When You Come Over* (A Primer for New Protestants), by John W. Brush (National Council of Churches, 20 cents).

Church Councils in the South

Purposes and problems of councils of churches are discussed by one who has worked closely with their development among Southern churchmen.

By J. EDWARD LANTZ

CHURCH COUNCILS are gaining in the Southland. They are gaining in other sections of the country too, but my object here is to appraise their extent and development in the South.

A council of churches is, of course, a number (usually five or more) of churches voluntarily banded together into a council organization. Councils of churches provide horizontal organization. They do what denominations cannot do. They tie churches together on a community, state, national, and world basis by bringing them into fellowship with one another and into a working relationship with churches of divergent faith and practice.

Many accept the working philosophy that a council is for "the purpose of doing that work for the churches which can be done better together than separately."

Number of Councils Increases

The number of church councils is increasing rapidly. In 1955 a state council of churches was organized in Wyoming, which brought the number in the United States to forty-four. All but three of these state councils have paid leadership.

Forty-four city and county councils of churches were added to the list of those with paid leadership in 1955. As of March, 1956, there were 901 city and county councils in the United States. Of these 240 have paid leadership and 661 have voluntary leadership.

The number of church councils is increasing rapidly in the South, although the South has been slower in organizing councils than other sections of the country. In October, 1955, church leaders in South Carolina, assisted by the Southern Office of the National Council, held a Provisional Convention and organized a Provisional South Carolina Council of Churches.

In Arkansas a Provisional Council of Churches was organized on December 20, 1955. Church leaders there, as in South Carolina, are working toward a Constituting Convention this year. Church leaders of Little Rock are organizing a Greater Little Rock Council of Churches to work with the new state council.

At the present time all of the Southern states, both in the Southeast and the Southwest, have state councils of churches except Alabama, Mississippi, and Louisiana. Leaders in these states are, however, interested in organizing councils.

City councils of churches are also increasing in the South. Most state council leaders stand ready to help organize city councils. The following large Southern cities have councils of churches with paid leadership in the area served by the Southern Office of the National Council of Churches:

Louisville, Covington, and Lexington, Kentucky; Nashville, Tennessee; Miami and St. Petersburg, Florida; Atlanta, Georgia; Birmingham, Alabama; New Orleans, Louisiana.

Councils of United Church Women are also increasing in the Southland. There is a state organization of UCW in every state. In the nation as a whole the number of local councils of United Church Women has increased from 1,902 in 1954 to 1,997 in January, 1956.

Councils Gain

There is steady expansion within the councils which are already organized and functioning. When the Kentucky Council of Churches was organized in December, 1947, seven denominational bodies signed as charter communions representing approximately 400,000 people. Today thirteen communions belong and represent about 500,000 people.

The North Carolina Council of Churches has shown an even more markable growth. When the cou was organized May 21, 1935, there w twelve charter communions repres ing about 600,000 people. Today th are fifteen communions represen about 1,200,000 people.

As state councils expand in meml ship and representation so do councils. The Greater New Orle Federation of Churches was origin organized in 1947 with twenty-five c gregations as charter members. N sixty-five congregations belong, re senting about 80,000 constituents.

The Louisville Area Council Churches was organized in 1926 v about twenty-five congregations members. Today about 300 congre tions contribute to the council bu or show interest in some practical v These churches represent perhaps 1 000 Christians.

The Atlanta Christian Council organized in 1912 to combat mena "red-light districts" in the city. A l man named John J. Eagan led in tablishing the council. He was chair of a committee of 100 churchmen f six congregations. Presently there 287 ministers and congregations on mailing list, and last year sixty-e congregations contributed to the co cil budget.

Many Areas of Service

Activities sponsored by state local councils of churches are, gener speaking, in three broad areas of se ice: Christian education, Christian and work, and Christian missions. E of these divisions is subdivided numerous departments.

In the South, as in other section the country, councils often pioneer areas unexplored by their constitu communions. This is made both po ble and feasible by the nature genius of their organization in pro ing a common agency to deal with c munity problems.

The Atlanta Christian Council, instance, has a long history of n endeavors to improve racial relati ships in the community between two dominant races. The Louisv Area Council of Churches has for y stressed Christian ministry to inst tions, while the Florida Council Churches has become known for ministry to migrants.

In preparing this article I asked e council executive secretary in Southeastern area to list the most nificant projects in his council. In K tucky John W. Meloy, executive se tary of the Louisville Area Counci Churches, mentions committees on stitutions, film library with 125 m ber churches, chaplaincy program

---

J. EDWARD LANTZ, *author of* Speaking in the Church (*Macmillan Co., $3.75*), *is executive director of the Southern Office of the National Council of Churches, Atlanta, Ga.*

ral Hospital, radio and television
rams, leadership training schools
ildren's teachers, vacation church
l workers.

n S. Chambers, executive secre-
of the Kentucky Council of
ches, names the promotion of local
ittees on institutional ministry,
l order and United Nations work-
, and the organization of a state
stant committee on weekday re-
s education.

Georgia, Harrison McMains, exec-
director of the Atlanta Christian
cil, lists the new social service
tment which was created about a
ago. Through this department the
cil furnishes a minister to the
ile Court every morning and
les welfare cases referred to it by
inisters. The council is also trying
ise funds to employ a full-time
ain to serve at Grady Hospital (a
institution).

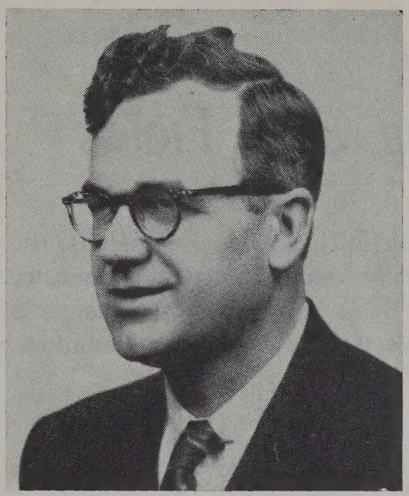
e Georgia Council of Churches is
urating a chaplaincy program by
ng all chaplains in the state to
a chaplain's association and by or-
ing a committee on ministry in
utions. Edward A. Driscoll, execu-
secretary of the Georgia Council,
he midst of establishing a state or-
ation of the United Christian
h Movement and with it a state-
UCYM Leadership Training
l.

North Carolina Morton R. Kurtz,
tive director of the North Caro-
Council of Churches, reports that
ouncil is providing a ministry to
migrant workers, carrying on a
tian Rural Overseas Program
OP) and launching a clothing drive
-operation with Church World
ce. At its last annual meeting the
cil voted to conduct a survey of
ches in the state to serve as a basis
urch extension of all participating
minations.

Alabama D. R. Price, executive
tary of the Birmingham Sunday
l Council, reports that his organi-
n owns and operates a camp of
acres with facilities to care for 375
ers. Daily vacation Bible schools
arried on in 349 schools reaching
l of 48,718 pupils (9,336, in eighty
ls, are Negroes).

New Orleans George H. Wilson,
tive secretary of the Greater New
ns Federation of Churches, in-
s emphasis upon united evange-
endeavors, and civic affairs in an
to increase law enforcement.
ng the Lenten season the council
sored noon devotional services at
Masonic Temple, Monday through
ys.

e newly organized council in South



Carolina is sponsoring an interchurch project on the use and understanding of the Bible in co-operation with the National Council of Churches.

In Arkansas the new state council has been invited to join the Department of Agriculture of the University of Arkansas in sponsoring an annual school for town and country ministers and other rural leaders.

Councils Are Interracial

Most church councils are interdenominational (or interracial) in character. Some councils in the South were organized for white denominations but now all Southern state councils are interracial. The Florida Council became interracial only last year. The new state councils in South Carolina and Arkansas were both organized on an interdenominational basis.

Most city councils are likewise interracial. The church councils of Atlanta, Nashville, Louisville, Lexington, St. Petersburg, and New Orleans are all interracial. Most local and state councils of United Church Women also include both white and Negro people in their membership.

The councils have found that being interracial has certain advantages as well as difficulties. An asset is that the council more completely represents the Protestant Christian forces of the community. A liability looms up in finding a place for meetings and meals. Most council leaders are convinced that councils ought to be interracial and that the assets far outweigh the handicaps.

Church councils are assets to both pastors and laymen. All councils utilize the services of laymen. In this way, as well as others, councils differ from ministerial associations and alliances.

Both ministers, and lay men and women have opportunities for leadership in council work. As of February 1, 1956, there were 4,230 men and women participating actively in the National Council of Churches in roles of leadership. Of this number 2,165 were clergymen and 2,065 lay men and women, or an almost equal division between clergy and laity.

A council opens up many new doors for service. These opportunities do not duplicate those in the denominations but are in addition to them. Many pastors and laymen enjoy council work because it brings them in contact with people of other denominations who are also interested in the community as a whole.

The Kentucky Council of Churches and the North Carolina Council of Churches sponsor an interdenominational Pastors' School in conjunction with the annual meeting of the council. The Southern Office of the National Council of Churches sponsored an Ecumenical Institute for Dixie church leaders at Lake Junaluska, North Carolina, in June. All such meetings afford fellowship with pastors of other denominations.

A council provides a unified voice for all the churches of a community. Having an agency through which all the churches can speak as a body is at times of tremendous advantage to Christianity. While some may criticize the incessant passing of resolutions, such public statements do let the public know where the churches stand on vital issues.

Facing Their Problems

The primary object of loyalty for church people is their own congregation. Second is their denomination, and third may be the local council of churches. Most ministers and laymen feel more compulsion to support their denominational work and institutions than council activities, consequently the councils face a dual problem of finances and loyalty.

Integration poses another problem. Some do not believe in co-operation with denominations which do not accept their doctrines and practices.

Another problem is related to the newness of the councils and hence their pioneering endeavors. Their work is neither well known nor well understood in comparison to denominations.

Church councils continue to grow in number, size, and influence, however. World trends and conditions are forcing us to discover anew the old doctrine of the Fatherhood of God and the brotherhood of man, and to give it some tangible expression.

Methodism in the Coal Fields

Though still playing a vital role in U. S. coal mining areas, The Methodist Church "is gradually losing its vitality of ministry and influence." The writer feels the situation demands a re-evaluation of the church's work in mining communities.

By ARTHUR E. SHELTON

MINING OF COAL and Methodism are not strangers. They grew up together and have remained closely connected all through the past century, both in America and England. Methodism has a great heritage of ministry among the coal miners and also the opportunities of a continuing ministry to an industry almost wholly segregated from the centers of American social and industrial life.

Mining centers are found mostly in the rugged and mountainous regions of America, and in areas where there is little else to attract people or industry. Particularly in the South, and in most other areas, coal mining is located in the heart of Methodist strongholds.

As shepherds to this vast flock, we need to re-evaluate the position of Methodism in the coal mining areas. Otherwise, we may lose them to spiritual apathy or to the thousand island chain of sects and cults which flourish wherever organized Protestantism fails.

The Industrial Revolution brought with it the problem of the spiritual as well as economic plight of the common man. No longer did he have the feudal lords to provide food, shelter, and a place of employment. In mid-eighteenth century England the turmoil and unrest of the laboring people reached almost a revolutionary stage.

It was in the midst of this unrest that Wesley and Whitefield began preaching in the fields, prisons, and the mouths of the mines. Wesley and the early Methodists brought to these people a new sense of value in their own being.

Not only did Methodism bring the opportunity of worship to the mining peoples of England, it also gave them opportunity to participate in a religious movement, whereas the established churches of England had virtually ignored them. Methodist class meetings instilled a sense of responsibility and a common bond of fellowship among these people.

Influential in Union Movement

It was inevitable that Methodists should have a great influence on the formation and work of the labor union movement among the coal miners. From the ranks of Methodist lay preachers came many of the leaders in the early mining trade union organizations. The rise of the common man and the growth of Methodism came along hand in hand.

History repeats itself in the American scene. With the opening of coal mines in the mountains of Virginia, West Virginia, and Kentucky, came The Methodist Church. More often than not it was the only church of any denomination, Protestant or Catholic, to minister to these people. Until the late nineteen-thirties Methodism remained the dominant church in the coal fields.

Methodism was already in the areas where coal was discovered. Riding through the Appalachian Mountain regions, Methodist circuit riders were preaching and holding class meetings as early as the eighteen-thirties. When the railroads began building lines into this new industrial area about 1885, new towns sprang up. The church began to send men into these growing areas to preach and minister only to the coal mining communities.

The vigor and efficiency of the Methodist preachers won the approval of the coal companies, and it was not long until Methodism became the unofficial church of every coal camp, suppo and encouraged by the companies both economic aid and property living and worshiping quarters.

The forty years of Methodism tween 1900 and World War II sho growth which kept pace with the gr ing coal industry. Salaries of Metho preachers in the coal fields during period were consistently higher tha other areas with churches of comp able size. The average salary in in the coal fields was $2,000.

Friendship Led to Distrust

The friendship between the chu and the coal operators became a de ment to the growth of Methodism the late nineteen-thirties and thi true even today wherever it exists. growing power of the United M Workers Union brought with it a trust by the laborer of anything wh had economic or cultural connec with the company.

Such mistrust on the part of u men of The Methodist Church is justified, but it is understandable several reasons. First of all, geogra plays a big part.

The coal mining town is almost ways built upon the economy of mine. In fact, in most small mi towns everything is owned by company. The company store is center of the community. Almost a the food, clothing, and household s plies in a miner's home are bought f this store. Prices average about 15 cent higher than in other places bec of inaccessibility of delivery and company's desire for profit.

Houses in mining towns are ow by the company and rented to miners. Many company towns are shacks strung along a filthy creek one water faucet to every thirty forty families. Other communities more modern. Whether real imagined, there is certainly a dist of the company by the people bec they feel that the company is expl ing them. The thought of the pop ditty, "I owe my soul to the comp store," is not far wrong in many ca

Secondly, in the beginning churches and parsonages were give the company for use by Methodis the ministry of the people. Though situation has virtually disappeared, old thought of Methodism being "company church" still persists. To less than 5 per cent of Metho churches belong to the comp Many preachers still live in comp houses instead of church-owned p sonages, but the church pays rent these houses.

Thirdly, an old means of rai church finances still exists. Early in

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ARTHUR E. SHELTON *is pastor of the Methodist Church in New Hope, Va. In 1950 he prepared a dissertation for the Boston University School of Theology in which he made several recommendations regarding the work of The Methodist Church in Southern soft coal fields. Now, six years later, he takes another look at conditions and progress being made in the coal fields.*

erence year each foreman carries a
r into the mines and asks every
r to sign up for the amount he
es deducted from him at the pay-
ow and given to the church. Such
tem as this "check-off" for church
ces makes the budget relatively
to raise, but many miners resent
hey feel they are pressured into
g to the church in order to keep
jobs. This is seldom if ever true,
t does give grounds for suspicion.
rhaps the most important reason is
60 per cent of the membership of
field churches is composed of
rvisory personnel and their fami-
It is only natural that the more
l and educated workers will hold
rvisory jobs. It is also natural that
persons are more interested in
hurch. Because of their abilities,
participation in the official posi-
within the church is greater.
t while participation in the
ch's work is voluntary, the miner
takes orders from the foreman
day associates him with company
ies. When he sees that same fore-
as the Sunday-school teacher or
ch treasurer, the old suspicions of
any domination come to mind.
in the union has done the church
at damage by fostering such mis-
instead of attempting to educate
embers for better community un-
anding and co-operation.

rches More Independent

hat about the ministry in the coal
? This situation is about the same
as twenty years ago. Methodism
tually independent of its ties with
companies, and its property and
ces are more independent than
before.

ce 1950 the number of churches
ving direct support from the com-
panies has dropped from 30 per cent to less than 5 per cent. In the last ten years the number of company-owned churches has dropped from one out of every two to one in twenty-five.

Though financial remuneration is on the average higher today than in other churches of comparable size, the coal field church still remains an unwanted appointment among most Methodist preachers. The coal field community is not as neat or pretty as most small towns. It is inaccessible to other centers of culture, shopping, and the "Jerusalem" of every conference.

In other words, 68 per cent of all the preachers serving in the coal fields would prefer to be somewhere else if the church would send them. These men are not unhappy as coal field preachers, but they look upon their appointment as a temporary thing until something opens up outside the coal area.

Forty per cent of the preachers in these areas are accepted supplies. This figure holds the same for ten and twenty years ago. The picture has not changed much, except that many churches served by traveling ministers ten years ago are being served by supplies now. Many Methodist churches no longer exist, some having been taken over by sects and other denominations.

This shows that The Methodist Church in the coal fields is not making progress commensurate with that of other areas in the country. Other sects and denominations have flourished where Methodists have failed.

Glen Alum, West Virginia, was once a flourishing Methodist appointment, served by many of the finest young ministers of the Holston Conference. Since 1946 there has been no Methodist Church there. The church has been taken over by a sect group which is still holding services.

Thus Methodism finds itself still a vital part of the great coal industry, but gradually losing its vitality of ministry and influence. One cannot easily place the blame for this situation on any one group or attitude. The ministry is certainly not altogether to blame.

The geography of the area cannot be changed, and there is little chance that other industries will move into the area bringing the new growth which other sections have experienced. The answer must come from within the framework of the three major units interested in this problem—the church, the coal companies, and the mining union.

In 1950 I made several recommendations to each of these groups after an exhaustive study of the church's position in the area. To the coal companies operating in the area I recommended a gradual but complete independence of The Methodist Church from company influence and economic support, and a program of community life planned and carried out by the people of the community rather than the company.

Progress Since 1950

I am happy to report that within the past five years a great deal of progress has been made in releasing Methodism from company ties. Less than 5 per cent of churches and salaries have any connection directly with the coal companies. Though the area cannot boast of phenomenal growth, the financial program of the church has not been hurt by this move.

Only in scattered instances have any moves been made toward less company domination of the economic and community life. This is a problem that the church must work upon, remaining neither the spokesman for company nor the spokesman for the union. Rather, the church should uphold the welfare of all men, and make such recommendations for community betterment which can be worked out by all three groups together.

To The Methodist Church I recommended that it become an independent institution in the coal fields; that careful thought be given to the selection of the ministry for the area; that more training in our seminaries and church-related colleges be given which would help prepare men for this industrial type of ministry.

It was also suggested that more larger parishes and community centers be developed through the Board of Missions, the Woman's Division of Christian Service, and the local districts; and that The Methodist Church endeavor to minister with the simple Gospel of love which Jesus proclaimed, calling all men in the area to hear God's words.

Methodism's increased independence in the coal fields has given rise to a new interest in the area. District superintendents are now trying to find men with special interest and training to fill these appointments.

The Bluefield District of the West Virginia Conference is a good example. Half of the appointments in the district are filled by supply pastors. The superintendent writes me that he is vitally interested in attracting some fine young seminary men to work in the area. He feels that one good four-year appointment in a coal field church will make most of them forward-moving again in areas where Methodism is losing out.

In a district which is almost 100 per cent coal field churches, it is heartening to see a renewed interest in putting the best men in these churches. Our

church must not abandon this area to the sects as long as we have a message to proclaim.

Not as much progress has been made in the field of training for industrial ministry as one would like to see, but there has been a great deal of progress. Most of our seminaries have established Departments of Social Ethics, or Sociology, in the past ten years, and more consideration is being given to the industrial ministry now than ever before.

Emory University has established a short-term summer program of training for urban and industrial area ministers. This and other such programs help greatly in giving coal field preachers added insight and inspiration for their tasks.

There have been scattered instances of the establishment of larger parishes of industrial churches in the coal fields, with ministry and associates and deaconesses working in the field. A larger development of this program could bring growth to many areas where one minister cannot economically serve adequately the churches he must have in order to have a living wage. In this area, the woman's division has done some wonderful work. The Board of Missions might well look to the coal fields as a fertile mission field where Methodism has long been established.

Unions Have Not Helped

Labor has done little to aid the situations in the coal fields. It was recommended that the miner's union establish a national office of social welfare and education to work with the church and company for the betterment of conditions in the coal fields. To date, little has been done.

The autocratic leadership of mining labor during the last twenty-five years has brought great strides in economic welfare to the miner, but has given him little aid and help in the sensible use of the new economic freedom he has gained. The miner, earning among the highest hourly wages in industry, is still about the poorest of industrial workers because he has had little or no training in the use of his money.

The church, in co-operation with labor, could do much toward education, cultivation, and elevation of the miner's standards of living, and his social, cultural, and spiritual growth.

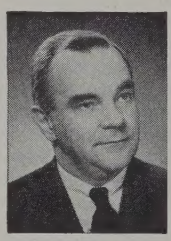
It still remains for organized labor in the coal fields to open a new and pioneering field of endeavor in the cultivation of the miner's soul and heart, as well as lining his purse with wage increases. Miners will always "owe their souls to the company store" until the church and labor give them a higher dignity of life.

Monday Morning

by emory stevens bucke

Ideas For Improving Worship Services

THE BUSINESS of following up the actions of the General and jurisdictional conferences has most Methodists pretty busy. As the programs for the quadrennium are getting into gear, I should like to turn my eye upon the work of the newly named General Commission on Worship. A number of interesting things were adopted involving ritual changes, but let us speculate a bit on things to be done.



BUCKE

I would be the first to protest any development of "here the minister *shall*" phrases in our rituals. But I believe that if our orders of worship were improved, a mood might soon develop which would bring about universal adoption. Methodism is a free church and the ghost of John Wesley will haunt us if we ever become intolerant on this. He loved ritual and used it—but he never allowed it to get in the way.

I do think, however, that we need some consistency about our forms of worship. For example, why in the world did we drop "Holy Ghost" in the Apostles' Creed? Two minutes after we have said "Holy Spirit," we find ourselves singing the *Gloria*—and there we say "Father, Son, and Holy Ghost" because "Holy Spirit" does not fit! Then five minutes later, when we sing the *Doxology,* we again say "Holy Ghost."

One of my creative worship friends said that the change in the creed from "Ghost" to "Spirit" was made because "Ghost" was an archaic word which has unpleasant associations. I told him in a nice, quiet way, as I raised my voice and got red in the face, that what he needed to do was to preach a good sermon on the Holy Ghost and help his people get over their fear of the word. Besides, if it is that serious, why not change the *Gloria* and the *Doxology?*

Another suggestion which was made recommends that classic prayers of the Church be identified when used in the Communion Ritual or the other rituals. This could easily be done and w be valuable to worshipers.

I would like to form an organiza which would require some of my m eographing ministerial friends to all prayers, declarations of faith, other things which they require m read in some services I attend. In r ing a creed along with other w shipers, I often find myself sa things I do not mean at all. The the preacher can do for me is to i cate who wrote it!

My big brother taught me a lesson on creeds. Being more pious I am, he went to Drew instead of ton. Somebody at Drew taught hi introduce the Apostles' Creed by ing, "Let us unite in our historic fession of faith." I like that. I like Apostles, and even though I have a of my own interpretations of creed, I like to say it and thrill it has survived all these years. I sorry, but I just cannot feel that about Brother Joe Blow's min graphed creeds!

There are a lot of other things new commission has to work on, a wish its members well. I think their survey of practices is an im tant step. During the next four y they will be finding out what M odists do in their worship serv Their findings should enable the bring a well-organized proposal to 1960 General Conference. By that the church will want a new hy and the rituals should be ready fo

No Scoffer's Corner

It has been fun writing for THE R TOR. The letters which the editor c print—and those to me which could be printed—have indicated that "M day Morning" readers are mighty teresting people. I have not trie reflect anything official because I the last person in Methodism to tempt such a venture. I hope it has been altogether a "scoffer's corn

Methodism is a great free chu Whenever anybody gets pontifica our family, we have the tradition the means of treating him brotherly kindness and Christian g as we yowl him down! Ours is a ch that is far more pragmatic than m of us are willing to admit, yet un neath our trial-and-error method working is a warmhearted, Christ- tered, experiential faith.

The New Christian Advocate av you. It is a great paper and will c on all of the vital traditions of PASTOR. Newman Cryer will be w ing with Otto Nall in editing the paper and with even better opport ties to bring you a stimulating practical monthly journal.

Rebirth for The Pastor

IS is the last issue of THE PASTOR.
seems appropriate to reflect on what it has tried
in the nineteen years of its existence as a maga-
dedicated to the minister's workshop. At the time
PASTOR was launched in 1937 in the Southern
ch of Methodism it was said by the publishers that
uld serve as a professional journal in the church.
magazine has undergone many changes since its
ding, but under changing editorship it has sought
ep close to its purpose and to what its publishers
ded it to be. How well it has served these purposes
its readers to judge.
t perhaps it is in order to restate some of them,
n an effort to dwell in the past but in order to see
ere may be lessons for the future. For THE PASTOR
t dead. It is, as one reader has suggested, about to
rgo a reincarnation. Or, to use a word that is more
eping with the terminology of the Church, it is
t to undergo a rebirth.
its original idea, THE PASTOR was conceived as a
of trade journal for ministers. It was not to be a
otional organ that would carry the program of the
ch from the top of our organizational structure
ward to the men who lead the congregations. It
rather, to grow out of the expressed needs and
ests of pastors themselves.
is magazine was to be concerned not so much
mechanics and ecclesiastical machinery—though
e nature of things it must take these into account.
as to be first and foremost an aid to pastors by
ing them the best resources it could for their
hing and every other phase of the pastoral task.
s sought not to provide crutches for lazy pastors,
(while giving them real help) to stimulate them
their own study and thinking and planning. This
been a difficult task, partly because of the wide
e of training of Methodist ministers, some of whom
had little or no professional schooling and some
nom are seminary graduates. So it has been im-
ble to help or to please every one. But, then, no
zine can do that.
E PASTOR was to be a journal for the free expres-
of ideas among pastors. It has sought faithfully to
out this purpose at the risk of presenting some
that were unpopular and a few that were per-
heretical, as some would interpret them. But the
rs have held to the philosophy that truth could
ys win in open contest, and that the right to criti-
is matched by the responsibility to accept criti-

t it be here affirmed that the publishers have never
nt to dictate the editorial direction of THE PASTOR.
has meant that the editors have made more mis-
than they otherwise might have made. But they
been given the privilege of making them and
the responsibility of standing ready to accept the consequences for them. This is as it should be and is a high credit to The Methodist Publishing House.

An effort has been made to give the "little" fellow as well as the "big" fellow a chance to speak. This has meant selecting material not on the basis of who the writer was, but on the basis of the idea he had. The relationship between readers and editors has been a personal one. This has seemed important because in this kind of relationship—as in the relationship between pastor and parishioner—one person is seeking to serve another person, and not a "thing."

THE PASTOR has become what the ministers of Methodism have made it. The publishers and the editors have looked upon the magazine not as a sounding board for their own ideas, or the ideas of officialdom, but as a medium through which the pastors of the church could converse with one another with frankness about their professional and personal problems, about social issues, and about the organization of the church itself.

Editing THE PASTOR has been a thrilling and satisfying task. It has over the years taken many minds and many hands to produce this magazine and send it regularly on its way to you. Some of those who have worked on THE PASTOR have had to make sacrifices in order to serve the ministers of the church in this way. Thanks are due to those, unnamed and unsung, who have labored thus.

And now the time has come when your Board of Publication seeks to meet the challenge of the future in a new way. Beginning in October we shall embark on a new venture, planned by the publishers for the church and endorsed by the 1956 General Conference. This venture calls for a new monthly periodical for the leadership of The Methodist Church to be called *The New Christian Advocate*. It will seek to continue the idea of THE PASTOR but will serve the leadership of the church on a broader base. So it will include some features of the present *Christian Advocate*.

T. Otto Nall, who has so ably used the resources at his command in the editorial direction of Methodism's weekly news-journal, will be the editor of *The New Christian Advocate*. This new monthly publication will be part of a unified church paper program under the leadership of Leland D. Case, a Methodist layman of wide experience and celebrated journalistic talent. The program also calls for a mid-month magazine for Methodist families to be called *Together*.

Through this new venture in church publishing your General Board of Publication is seeking to give both the ministers and the lay members of Methodism a better church paper program than ever before.

As the new publications take wings, those responsible for them will covet your support—not out of mere denominational loyalty, but on the basis of the products of their editorial efforts. And so they will also covet your critical appraisal of the two new magazines as they take form and begin to come your way. Those of us who have the high privilege of association in this new enterprise can only promise to do our best to serve the expressed needs of Methodist people.

Preview

Several Conferences Act To End Segregation

NEW YORK (R.N.S.)—Action to abolish racial segregation within their ranks was taken by annual conferences of The Methodist Church in various parts of the country. A few Southern conferences were noncommittal or skirted the desegregation issue.

Conferences in the North and West, however, not only wholeheartedly endorsed the stand of the General Conference against racial segregation and its proposal looking toward the dissolution of the Central Jurisdiction, but took steps to implement them.

The New England Southern Conference admitted the first Negro into full membership. He is Simon Peter Montgomery, pastor of the all-white Old Mystic, Connecticut, Methodist church for the last eight months.

The 260 delegates representing 117 churches in Rhode Island, western Connecticut and southeastern Massachusetts applauded vigorously when Bishop John Wesley Lord of Boston reported receipt of a telegram from Bishop J. W. E. Bowen of Atlanta, Georgia, agreeing to Montgomery's transfer from the South Carolina Conference. The answer came within an hour after the New England Southern Conference approved Bishop Lord's request for it.

Bishop Lord said he believed this was the first time a clergyman had been transferred from a conference in the Central Jurisdiction to full membership in a conference with no Negro congregations.

The Newark (New Jersey) Conference extended a "cordial invitation to any church of the (Negro) Delaware Conference" within its bounds to "become a part of the Newark Conference, if it so desires." It assured the Delaware Conference of its "complete willingness to accept bishops, district superintendents and pastors without regard to race."

The Ohio Conference also invited Negro Methodist churches within its territory to join it. Currently, Ohio Negro Methodist churches are administered through the Lexington (Kentucky) Conference.

The Kansas and Northwestern Indiana Conferences approved without opposition the General Conference's proposals for a constitutional amendment to make possible a gradual abolition of the Central Jurisdiction.

The Idaho Conference extended an invitation to the congregation and clergy of the Community Methodist Church of Ontario, Idaho, to become a member. The church now belongs to the Japanese Provisional Conference.

Conferences in the South took less positive actions on desegregation. The Florida Conference decided to wait until 1957 to vote on whether Negro churches should be admitted to white conferences. "It is our belief," the delegates said, "that the most satisfactory and workable achievement can be found on the basis of voluntary and intelligent choice."

The Central Texas Conference went on record as supporting the stand of the General Conference but turned down a resolution urging officials of the State of Texas to take steps toward complying with the "desegregation order of the U. S. Supreme Court."

In the Arkansas Area, the Little Rock Conference skirted the segregation issue. An adopted lengthy report of its Board of Social and Economic Relations gave two sentences to the subject. It said:

"Progress has been made in the area of race during the year, including action of our own General Conference in removing stigma of a second-class citizenship from a segment of the people. We believe that, in this period of growth and adjustment, it is important for our people to follow a course of Christian good will."

Georgia Methodists Approve Voluntary Race Policy

WAYCROSS, GEORGIA (R.N.S.)—The South Georgia Methodist Conference approved the voluntary racial segregation policy enacted by the Methodist General Conference in Minneapolis.

At the same time, the delegates opposed any further proposals on race relations which would "impair the jurisdictional structure of the Church" or "coerce any church into a relationship which is not approved by a majority of churches or conferences."

Indiana Methodists Back Desegregation Amendment

BLOOMINGTON, INDIANA (R.N.S.)—The Indiana Methodist Conference unanimously approved an amendment to the constitution of The Methodist Church paving the way for gradual desegregation on a voluntary basis. It was the third of the three conferences in the state to endorse the amendment. There are twenty-three Negro Methodist churches in Indiana. They are now affiliated with the Lexington Conference of the Central Jurisdiction.

World Service Receipts Top Apportionment Again

Methodist World Service receipt
the fiscal year ending May 31 ro
$9,877,537, an increase of 1.19 per
over the 1954-55 receipts, accordi
Thomas B. Lugg of Chicago, ge
secretary and treasurer of the Co
on World Service and Finance.
for 1954-55 was $9,761,408.
amounts exceeded the annual ap
tionment of $9,660,000.

World Service receipts for the m
of May alone this year were $1,86
a slight drop from the total for
1955. All other benevolence
showed gains with the exception o
World Service Specials and Wee
Dedication. There were also slight
creases in two administrative fund

In addition to World Service,
benevolence funds and the year's
and percentage of gain or loss as
pared with the previous year we
follows:

World Service Specials—$95,0
drop of 1.53 per cent; General Ad
Specials—$5,099,325, a gain of 18.8
cent; Week of Dedication—$673,6
loss of 2.6 per cent; Fellowship of
fering and Service—$755,390, an
per cent gain; Methodist TV Minis
$187,645, a 13.58 per cent incr
Bishops' Appeal for Korea—$13,21
comparison can be made since this
was started in November, 1954.

Administrative funds and the
centage of gain or loss were as fol
Episcopal Fund—$1,427,987, a ga
4.08 per cent; General Administr
—$384,971, a 5.97 per cent loss; I
denominational Co-operation Fu
$326,519, a loss of 0.12 per cent.

Methodist College Asked To End Air ROTC Progra

PORTLAND, OREGON (R.N.S.)-
Oregon Methodist Conference ha
quested Willamette University,
nominational school in Salem, Or
to discontinue the Air ROTC pro
which has been conducted on
campus for six years.

A resolution adopted by the dele
said, "Our conscience is heavy, k
ing that we have approved fina
support and have urged our chu
to give additional support in
budgets if possible when we know
well that this military training pro
is embraced by the university."

Tony Perrino, Wesley Found
director at Oregon State College,
vallis, reminded the delegates tha
General Conference of The Meth
Church had gone on record a
compulsory military training.

ıam Asks Overhauling urisdictional System

AN CITY, NEW JERSEY (R.N.S.)—
ɔ G. Bromley Oxnam of Washing-
). C., called for overhauling and
le discarding of The Methodist
h's jurisdictional system. He
at the Northeastern Jurisdictional
rence. The bishop said this system
'unnecessary, costly and ineffect-
ıterposition of political bureau-
' and a potential threat to the
n's unity.

t's get done once and for all," he
"with this diverse, expensive,
ersome" jurisdictional system
has long since served its pur-
He also deplored what he called
dency in the church "to ensmall
ffice of bishop" and make him
as a "lieutenant" or do the work
istrict superintendent.

ishop, he said, should be free to
and participate in denomina-
interdenominational and ecu-
al conferences. By so doing "he
e rendering his church a far more
tant service than being in town."
ıop Oxnam also urged that
ɔs have pulpits of their own.
" he asked, "should we not have
rch in an area to which the bishop
spiritual relationship so that he
ɔccasionally speak as a spiritual
from a pulpit he has the right
er?"

called for an episcopal residence
shington, D. C., which could serve
center for world Methodism
e distinguished Methodists com-
om different parts of the nation
ıe world may be entertained."

sdictional Conferences New Bishops

ɔ new Methodist Bishops were
d at jurisdictional conferences
ıg in June. They were Prince Al-
Taylor, Jr., editor of the *Central*
ian Advocate, and Eugene Frank,
of First Methodist Church of
a, Kansas.

lor, first bishop elected in the
ıt quadrennium, has been as-
to the Monrovia, Liberia, Area.
ıcceeds Bishop Willis J. King,
vas transferred to the New Or-
Area because of the death of
ɔ Robert N. Brooks. Bishop Tay-
s served Methodist pastorates in
Carolina and New York City. He
raduate of Gammon Theological
ary and has a doctorate from
York University.

ıop Frank has been a member of
eneral Board of Education and
ision of Educational Institutions.

ALAN WALKER of Sydney, Australia, Methodist evangelist (center), recently launched a year-long "Mission to America" in Wichita, Kan. The eight-day meeting was the first of a series of missions to be held in the U. S. and Canada under the auspices of the Methodist Board of Evangelism and the United Church of Canada. Others are Ronald Meredith (left), pastor of Wichita's First Methodist church, and Wayne North of the Methodist Board of Evangelism. Photo by Religious News Service.

He presented the report of the Commission to Study Theological Education at the 1956 General Conference. A graduate of Garrett Biblical Institute, he holds an honorary doctorate from Baker University in Baldwin, Kansas.

Plan Visit to India

Two tours of Methodist missions in India, in observance of the one-hundredth anniversary of Methodist work there, have been announced for this fall by the Methodist Board of Missions.

Though the tours will originate a month apart, both groups will be in India for the official observance of the Indian Methodist Centenary in Lucknow October 31 to November 3. Both tours will take their members around the world.

Four ministers in different areas of the U. S. are handling inquiries about the tours. They are Northeastern and Southeastern states—Karl K. Quimby, 150 Fifth Ave., New York 11, N. Y.; South Central states—Paul D. Womeldorf, 809 Colcord Bldg., 15 N. Robinson Street, Oklahoma City 2, Okla.; North Central states—Harold Neel, 310 McCullouch Blvd., Muncie, Ind.; Western states—Frank S. Williams, 125 E. Sunset Blvd., Los Angeles, Calif.

Missionaries Plan Overseas Evangelistic Emphasis

Missionaries and staff members of the Methodist Board of Missions met in Greencastle, Indiana, June 19-26, to discuss ways of implementing plans for an evangelistic emphasis in overseas mission areas 1956-60.

The four-year evangelistic emphasis was the focal point for the meeting, the eleventh annual conference of new and furloughed Methodist missionaries. About 425 persons, including Methodist students and church workers from overseas as well as missionaries and board staff members from New York, were on the DePauw University campus for the conference.

The theme of the conference, "Witness and Decision," is the title selected for the four-year evangelistic emphasis. The program, adopted by the Board of Missions, calls for evangelistic emphasis in all overseas mission areas and for special efforts in northern Borneo, the Belgian Congo, Bolivia, and Korea.

Camp Activities Commission Gets First General Secretary

D. Stewart Patterson of Washington, D. C., has been elected the first General Secretary of the Commission on Camp Activities of The Methodist Church, Bishop Paul N. Garber of Richmond, Virginia, commission chairman, has announced.

The newly-created office was opened in The Methodist Building, 100 Maryland Avenue, N. E., Washington, D. C., on June 1 when Patterson assumed his new position. The Commission on Camp Activities, while dating from World War I, has not previously maintained an executive or headquarters.

Patterson begins his new work following thirteen years as executive secretary of the Methodist Commission on Chaplains. Under his direction the Commission on Chaplains grew from an unofficial emergency committee to a widely recognized official commission of the church.

In defining the function of the Commission on Camp Activities, Bishop

Garber said, "The Commission is endeavoring through churches located near military camps and similar establishments to provide a home church and proper social contacts for our Methodist people in military service."

More than 100 local churches currently receive financial grants from the commission. This assistance enables them to give special attention to Methodists in the nearby military establishments.

Ask New Conception Of War and Peace

BLOOMFIELD, NEW JERSEY (R.N.S.)—The Newark Methodist Conference declared that "cold war and cold peace" are "pretty much the same thing." Approving a statement by its World Peace Commission, the conference said it is "not enough for the Christian Church to think of peace as the absence of armed conflict" nor of war as the "clash of armies."

It is the "duty of the Church to go beyond the ordinary selfish considerations of national well being," the statement said, "and seek to lift the burden of ignorance, hunger, poverty, and illness from the backs of peoples who now know no other condition."

Reformed Church to work For Racial Integration

HOLLAND, MICHIGAN (R.N.S.)—A resolution pledging the Reformed Church in America to work toward achieving complete racial integration was adopted at the 150th annual meeting of its General Synod here. The resolution declared that since all people are created in the image of God, "a continuous and sincere effort be made to integrate all peoples in all areas of life."

Methodist Congregation Ignores Secession Proposal

APPOMATTOX, VIRGINIA (R.N.S.)—State Senator Charles T. Moses, in June proposed to his congregation that it secede from The Methodist Church, which he charged had paved the way for mixing of the races.

Despite objections by Lee H. Richcreek, pastor of Memorial Methodist church, the legislator read a resolution to the congregation. It was not seconded. Instead, C. W. Smith, chairman of the board of stewards, moved that the meeting be adjourned. Smith's motion finally was seconded by two stewards and the congregation responded by getting up and filing out.

Senator-Minister Defends Small Rural Churches

There is still need to secure recognition for the rights of the rural and small-town churches of America, and especially to let people know that "it is not a sin to be a member of a small church in a small community," State Senator Dutton S. Peterson of Odessa, New York, told the Methodist Rural Fellowship of the Northeastern Jurisdiction at its annual meeting in Ocean City, New Jersey. The meeting was held in conjunction with the Northeastern Jurisdiction Conference of the Methodist Church in Ocean City, June 13-15.

Senator Peterson, one of the founders of the Methodist Rural Fellowship sixteen years ago, is an ordained Methodist minister and an authority on the rural church in America. For almost thirty years he has been pastor of the Odessa Circuit of four country and town churches.

"We need to be on the offensive for the course of the rural church as much today as we did sixteen years ago," the Senator said. "The country church still needs our care, and love, and concern, even though conditions have greatly changed during this period. We need, for one thing to develop a philosophy as well as a program for the country church; a philosophy not based on one effort to become a big church, nor necessarily to have a pastor all to itself; and a program of service to the whole rural community."

Plan Experimental TV

NASHVILLE, TENNESSEE (R.N.S.)—Experiments to discover ways of using television for Bible study and teaching are expected to be conducted in several centers across the country this fall by Methodist leaders. The plan was endorsed by Methodist officials attending a three-day consultation on the better use of television in adult Christian education.

M. Leo Rippy of the Methodist Board of Education proposed the experiments. He suggested that at least three centers be selected for the pilot projects. Staff members from the Board of Education and the Methodist Television, Radio and Film Commission would work with leaders in those centers for at least a year to develop a broad TV program for local communities.

Rippy said the proposed program would seek to relate the teachings of the Bible to Christian living and community problems. "If television is to be used effectively in Christian education of adults," he said, "it must be on a local level."

Ask U.S. to Abolish All Atomic Weapons

STOCKTON, CALIFORNIA (R.N.S.)—California-Nevada Methodist Co ence called on the United State "bold leadership looking towards abolition of all atomic weapons." I gates urged the United States to an international agreement throug United Nations to outlaw further a weapons testing. They also asked government to take the lead in dev ing atomic power for peaceful purp

A pledge to "bring to reality com desegregation" was made by the ference in a resolution affirming t "truly Christian position on race tions precludes any discriminatio segregation in the program of church."

The delegates reaffirmed their stand against a California law re ing loyalty oaths by churches as a dition for tax exemption. They voted to oppose capital punishme

Emerging Religious Group Subject of Fall Series

"Some Emerging Religious Gr is the title of an eight-lesson scheduled in the Adult Fello Series to be published in the *Student* for October-November, The author is Marcus Bach of th partment of religion, State Univ of Iowa, and author of *Report to estants* and other books in the fi so-called sects and cults.

The eight lessons of the cours deal with Pentecostals, Mormo Christian Science, Baha'i, Unity, terites, Spiritualism, and Jeh Witnesses.

United Presbyterians Approve Integration

KNOXVILLE, TENNESSEE (R.N. The 98th General Assembly o United Presbyterian Church of America voted for complete int tion in all churches, agencies, an stitutions of the denomination.

An adopted report "reaffirmed denomination's "belief and practi the integration of the races." It local churches to offer full membe and fellowship to all and called church-controlled and church-r institutions to extend their ministr "all qualified persons." Commissi voted that the church's boards agencies "make appointments to positions and other employment o tunities in conformity with the p ples of integration."

o Methodists to Seek r Million for Seminary

io Methodists have set a goal of 0,000 as the minimum amount ed to build and endow a theologi- eminary in the state. "We do it use we are called of God to do it," ding Bishop Hazen G. Werner, mbus, said at the annual meeting e Ohio Conference at Lakeside. It ped that the seminary will help to a shortage of ministers. The ch has estimated it needs 133 pas- for Ohio congregations now.

ference Postpones / Episcopal Area

EAN CITY, NEW JERSEY (R.N.S.)— Northeastern Jurisdictional Con- ce of The Methodist Church voted stpone until 1960 the creation of a th episcopal area. In adopting the t of a special study committee, the rence thwarted a movement to lish a West Virginia area im- ately and elect a presiding bishop at this session. At present the 550 Virginia Methodist churches com- one annual conference in the burgh Area.

ming Events

3-8—Conference on "The Christian rld Mission for Local Church Chair- of Commission on Missions," Asilo- , Calif.

7-14—CJ, Atlantic Coast Area dership School, Bethune-Cookman ege, Daytona Beach, Fla.

9-16—South Central Jurisdiction hodist Youth Foundation Workshop, Sequoyah, Ark.

10-12—Southeastern Jurisdiction kshop for Conference and District ctors, Lake Junaluska, N. C.

12-26—World Student Christian Fed- ion general committee meeting, Ber- Germany

13-17—St. Louis Area (CJ) Pastors' ol, McKendree College, Lebanon, Ill. te Bishop M. W. Clair, 2731 Pine St., Louis, Mo.

13-25—Rural and Urban Pastors' mer School, Gammon Theological inary, Atlanta, Ga. Write Harry ardson

16-19—Southeastern Young Adults kshop, Lake Junaluska, N. C.

18-24—National Conference of Meth- t Youth, Brevard College, Brevard, .

18-24—Fourteenth International io-Visual Workshop, Los Angeles, f.

18-25—National Religious Drama kshop, Green Lake, Wis. Write Miss n Spaulding, NCC, 297 Fourth Ave., York 10, N. Y.

19-Sept. 2—Experimental Research ect in Children's Work, Lincoln, .

Aug. 20-24—California Pastors' School, College of the Pacific, Stockton, Calif. Write R. A. Panzer, First Methodist Church, Sacramento, Calif.

Aug. 20-24—Mississippi Pastors' School, Seashore Methodist Assembly Grounds, Biloxi, Miss. Write I. H. Sells, Methodist Church, Poplarville, Miss.

Aug. 24-26—South Central Jurisdictional conference on "The Christian World Mission for Local Church Chairmen of Commission on Missions," Mt. Sequoyah, Ark.

Aug. 24-31—Methodist Student Movement Regional Leadership Training Conference, Lake Tahoe, Calif.

Aug. 25-Sept. 1—Methodist Student Movement Regional Leadership Training Conference, Lake Poinsett, S. D.

Aug. 27-31—World Federation of Methodist Women, quadrennial meeting, Lake Junaluska, N. C. Theme: "Methodist Women in a Changing World."

Aug. 27-31—Alabama Pastors' School, Camp Grandview, Blue Lake, Ala. Write J. Carlisle Miller, 903 Second Plaza, Panama City, Fla.

Aug. 27-31—Central Pennsylvania Pastors' School, Lycoming College, Williamsport, Penn. Write R. R. Croyle, 115 So. Second St., Clearfield, Penn.

Aug. 27-31—Holston Pastors' School, Emory & Henry College, Emory, Va. Write Ralph W. Mohney, 2241 Washington Pike, Knoxville, Va.

Aug. 27-31—Illinois Pastors' School, University of Illinois, College of Christian Life, Urbana, Ill. Write Charles B. Wagner, 902 Brown Ave., Galesburg, Ill.

Aug. 27-31—Intermountain Pastors' School, Luccock Park Institute Grounds (near Livingston), Mont. Write Edwin Dover, Methodist Church, Chinook, Mont.

Aug. 27-31—Minnesota Pastors' School, Camp Grounds, Lake Koronis, Painesville, Minn. Write George A. Butters, 3701 E. 50th St., Minneapolis, Minn.

Aug. 27-31—West Virginia Pastors' School, Camp Caesar (near Webster Springs), W. Va. Write Garrett H. Evans, Christ Methodist Church, Wheeling, W. Va.

Aug. 27-31—Louisiana Pastors' School, Centenary College, Shreveport, La. Write Earl Emmerich, Box 5477, Drew Station, Lake Charles, La.

Aug. 27-31—Missouri Area Pastors' School, Central College, Fayette, Mo. Write M. G. Joyce, The Methodist Church, Sikeston, Mo.

Aug. 27-31—North Mississippi Pastors' School, Camp Lake Stephens, Oxford, Miss. Write K. I. Tucker, First Methodist Church, Amory, Miss.

Aug. 27-31—Virginia Pastors' School, Blackstone College, Blackstone, Va. Write H. E. Hudgins, 1310 23rd St., Newport News, Va.

Aug. 27-31—Westminster Area Pastors' School, Western Maryland College, Westminster, Md. Write W. Arnem Roberts, Wesley Memorial Methodist Church, Johnnycake Road and Baltimore National Pike, Baltimore, Md.

Aug. 27-31—Wisconsin Pastors' School, Lawrence College, Appleton, Wis. Write Francis Kearns, 1539 Wauwatosa Ave., Wauwatosa, Wis.

Aug. 27-Sept. 3—Methodist Student Movement Regional Leadership Training Conference, Mt. Sequoyah, Ark.

Aug. 27-Sept. 12—Ninth World Methodist Council, Lake Junaluska, N. C.

Aug. 28-Sept. 1—Rio Grande Pastors' School, Methodist Encampment, Kerrville, Tex. Write Luis Gomez, 209 E. 6th St., Mission, Tex.

Sept. 2—Labor Sunday

Sept. 3—Labor Day

Sept. 3-6—Workshop of Pastoral Care and Counseling, directed by Russell L. Dicks, Rochester Methodist Hospital (affiliated with Mayo Clinic), Rochester, Minn., cosponsored by the Minnesota Council of Churches and The Rochester Methodist Hospital. Write Raymond B. Spurlock, Chaplain's Office, Rochester, Methodist Hospital, Rochester, Minn.

Sept. 3-7—Arkansas Pastors' School, Hendrix College, Conway, Ark. Write Ira A. Brumley, Hendrix Station, Conway, Ark.

Sept. 3-7—Boston Area Pastors' School, Geneva Point, N. H. Write H. Newton Clay, 40 Court St., Westfield, Mass.

Sept. 3-7—Dakota Pastors' School, Lake Poinsette, Arlington, S. D. Write Harvey Sander, Methodist Church, Groton, S. D.

Sept. 3-7—Georgia Pastors' School, Wesleyan College, Macon, Ga. Write Lester Rumble, St. John's Methodist Church, Augusta, Ga.

Sept. 3-7—Indiana Pastors' School, DePauw University, Greencastle, Ind. Write Claude M. McClure, Methodist Hospital, Indianapolis, Ind.

Sept. 3-7—Memphis Pastors' School, Lake Shore Camp Ground, Eva, Tenn. Write William S. Evans, Broadway Methodist Church, Paducah, Ky.

Sept. 3-7—Michigan Pastors' School, Albion College, Albion, Mich. Write Hoover Rupert, First Methodist Church, Jackson, Mich.

Sept. 3-7—Ohio Pastors' School, Ohio Wesleyan University, Delaware, Ohio. Write Claude Garrison, 420 Plum St., Cincinnati, Ohio.

Sept. 3-7—Southern California Pastors School, California Western University, San Diego, Calif. Write Stanley McKee, First Methodist Church, San Diego, Calif.

Sept. 3-8—Latin American Provincial Pastors' School, Camp Colby, Calif. Write Alfredo N. Macias, 1247 Hollister St., San Fernando, Calif.

Sept. 3-9—Methodist Student Movement Regional Leadership Training Conference, Camp Magruder, Ore.

Sept. 9-13—Syracuse Area Pastors' School, Syracuse University, Syracuse, N. Y. Write Philip S. Nason, First Methodist Church, Cortland, N. Y.

Sept. 10-11—Annual meeting, Commission on Deaconesses, Lambuth Inn, Lake Junaluska, N. C.

Sept. 10-14—Regional training camp for church camp leaders, Camp Union, Greenfield, N. H.

Sept. 14-16—National Convention of Christian Men (General Department of United Church Men, NCC), Cincinnati, Ohio

Sept. 30—World Service Sunday

The Preacher's Vocabulary

A study of the problem of communication reveals unique difficulties for the preacher with a Bible-centered message.

By JOHN BISHOP

THE TASK of the preacher is to make known Jesus as the Christ. He must see to it that the words he uses convey rather than conceal the truth he is commissioned to declare. In commenting on Paul's words, "We are ambassadors for Christ," T. R. Glover says that the ambassador must be able "to interpret his message into the vernacular not merely word for word, but so as to convey the real meaning and spirit of it . . ." (*The Disciple*, Macmillan Co., out of print).

All too often the preacher speaks in a jargon exclusively theological and so fails to be intelligible to the people. But if he is to succeed in communicating his message, he must interpret it into the vernacular. If it was necessary for a Wycliffe in the fourteenth century to translate the Scriptures into "a tongue understanded of the people," it is equally necessary for the preacher today to translate the ideas of the Bible into twentieth century English.

Whatever words the preacher may use, the context of his message is fixed if he acknowledges the Bible as the supreme standard of faith and practice. It is also his business to make plain to men the tradition of the church, both the catholic faith as summed up in the creeds and the teaching of the denominational tradition in which he stands. He has to use the language of Bible and church and make the words intelligible to his hearers.

The main difficulty is one of translation. Two things are required of any translator: he must himself understand and appreciate his author, and then he must find such words as will enable others to do the same.

The preacher is tempted to use certain words and phrases familiar to himself but quite unintelligible to his hearers or else, words "so crusted, like a ship with barnacles, with hoary superstition or pious association . . . that they carry people nowhere" (James Reid, *In Quest of Reality*, George H. Doran, out of print). Today we cannot take for granted our people have any knowledge of religious phrases derived from a study of the Bible as preachers of a couple of generations ago could do.

It is fatally easy to use pious phrases that are only a shelter, even to ourselves, for intellectual sluggishness. Oliver Wendell Holmes says somewhere that a great deal of our familiar religious terms need to be "depolarised" because their associations have so disguised their real meaning that people are misled.

Types of Difficult Words

The difficulties that many of these terms present may be roughly separated into groups or types, although some bear marks of more than one type.

(1) The most readily identifiable group includes words which may be called technical. They call for study on the part of the hearer, as does any technical vocabulary. In this group are such words as *incarnate, Atonement, sanctification,* and *sanctify.*

(2) A much larger group consists of words which are used in a technical sense but which bear other meanings as well: words like *grace, covenant propitiation, justification, adoption.*

(3) A third group consists of words now archaic, that have changed their meaning in the course of time and words that have suffered by translation.

In the third class are words incorrectly translated in the King James Version and corrected in the Revisions.

Included also are words which defy translation into one word like *form* and *substance* as used in the cre
Archaisms such as *lively, prevent, fend,* and *Comforter* belong to
group.

Take the last two words. We se
the word *offend* the way in whic
completely false view of God may
given by the use of a word wh
rightly understood, is itself a cor
tive of inadequate theology.

The comment of G. K. Chesterto
this word is worth recalling. He
minds us that the phrase "offen
God" had "originally the awful me
ing of wounding God. But the word
degenerated through its applicatio
man, until the sound of it is quite p
and perverted. We say that Mr. B
was quite offended or that Aunt S
will take offense, and lose sigh
the essential truth, and even do
that (in that lesser sense), God is
very last to take offence" (*The Th*
Dodd, Mead & Co., out of print).

The words *Comforter* and *com*
are amongst the most significant
amples of words "all coloured and
sworn." By the changed meaning o
word *Comforter,* which once spoke
fortifying Companion, the messag
the Holy Spirit suffers a great ha
cap. As Ivor Brown has said:
unlettered Christian of to-day
easily think of the Holy Ghost,
Comforter, as a rather sickly sour
sentimental consolation, a cele
crooner almost, instead of as an al
the good fight and a bringer of m
and resolve . . ." (*A Word in Your*
E. P. Dutton & Co., out of print).

When we add to this the bewil
ment caused by the word *Ghost* w
very near to the explanation of
fact that the very aspect of the
trine of the Trinity which should
easiest entrance into men's minc
the one which they find most puz
and remote from their lives.

(4) But much the largest and
dangerous class of words that
preacher must use consists of
which everybody immediately ass
that he understands but which, in
are most easily misunderstood. *
joy, peace are all words which
baptised into the Christian vocab
but which are still current in
pre-Christian senses.

Words such as *saint, repent,*
world, name, life are words which
quite distinctive scriptural mean
But no one suspects, on first he
them used by a Christian preacher
there can be any need to learn
they mean. That is one reason w
is difficult to speak the Gospel t
fully in "simple" language.

Assuming that we cannot ignor
difficulties presented by the wor
Scripture and Christian tradition,

JOHN BISHOP *is pastor of Simpson Methodist Church in Paterson, N. J. He is also lecturer in Practical Theology at Drew University Theological Seminary, where he is completing graduate study toward a doctorate.*

e to do about them?
t, we must be constantly aware of
but we must not be intimidated
em. The same kind of difficulty
us in all forms of communica-
y words: the only difference with
t to preaching lies in the impor-
of the purpose for which we use
ords.
ond, we must distinguish words
ost of our hearers will find diffi-
ecause they are unfamiliar with
from those that they will readily
derstand because they are famil-
ords of the former kind are most-
e found in the Epistles and in the
, whilst words of the latter kind
ore common in the Gospels.
t fact only emphasizes the im-
ce of the apparently simple
It might almost be said that if
e care of the monosyllables, the
llables will take care of them-

ds are the preacher's tools, but
e tool which he may make for
f, there are a hundred which he
ven him. A. A. Cowan has re-
d us that "the gospel is framed
cient forms and eschatological
which are strange to our modes
king to-day. Our difficulty is to
nodern expression to the truth
ut diluting its original content.
an we present God's Word to our
nporaries as their primary and
concern without losing any of its
al values and without watering
n . . ." (*The Primacy of Preach-
oday,* Charles Scribners Sons,

ical terms must be used, but they
o be explained and shown to be
erely ancient history but relevant
ital for today. A study of the
ian meaning of words may easily
n purely academic, but it should
e so. It is the duty of every
er to be familiar with the lan-
of the Bible and the Church.

It is this familiarity which is now sadly lacking, and this provides the most striking difference between the average Christian of yesterday and of today. Whilst the level of general education has risen, the level of Bible education has fallen, alike in pulpit and pew.

There is hardly a phrase of biblical theology which we can take for granted. The Bible is a closed book to many of our hearers, partly because it is an Oriental book and its world seems remote from ours and lacking in any relevance to the present day.

When the preacher has realized his need to become a master of the tools that are given to him, he has not finished his responsibility. He must also understand the material upon which he is to employ them, the hearers whose minds he is called upon to reach. If the preacher's knowledge of the language of Bible and Church is not very great, there will be few of his hearers whose knowledge is not smaller.

Every creative encounter in society involves the trinity of thought, expression, and communication. At the present time communication has broken down, and the problem is to bridge the expanding gulf between the thought and language of the church and of the world.

Dr. Read distinguishes two heresies: one he calls the Western heresy, with its emphasis on activity, organisation, and technique; the other he calls the Continental heresy, whose characteristic is that it considers its sole duty to be to present the Word to its hearers and to leave the rest to God in the most absolute way.

The preacher must be scrupulously careful that he uses well-known words in their Christian sense and that he gradually introduces his hearers to the words that are new to them in form as well as in meaning. This involves close familiarity with the minds of his people. A preacher should be reading the books, seeing the plays and films and paintings, hearing the music of the present day to the limit of his natural capacity.

Must Reach Congregation

The pulpit is apt to pinnacle some preachers so that the common voices of life never reach them. There they stand in the pulpit, as someone has said, six feet above contradiction. No preacher declares the Word of the Lord in a vacuum but in the midst of a congregation. The Word to be effective must be brought to bear on that particular congregation's situation. So the preacher, having received the Word, seeks so to divide it as to reach his hearers where they are.

If the minister is to mediate Christian truth to plain people in a form which can be readily assimilated and which can meet them at their point of need, he must study his people, their living conditions, their hobbies and amusements, their problems, needs, and temptations.

A minister's laboratory is human souls, "humanity in its shirt sleeves." G. K. Chesterton, speaking of Dickens' profound knowledge of human nature says: "He had the key of the street." To the minister in his pastoral capacity is given the key to his people's homes, it is for him to find the way to their hearts.

H. H. Farmer speaks of the necessity for concreteness in preaching and regards abstractness as in some ways the greatest curse of all our preaching. "Even if we are understood," he says, "there is apt to be something wrong with the abstract word. It lacks a certain tang and flavour of the real historical world where we see and hear things and where we have above all to *do* things . . ." (*The Servant of the Word,* Charles Scribners Sons, out of print).

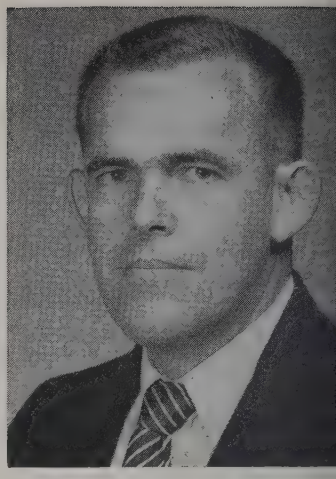
He advises preachers to go through their sermon when it is written and look long and hard at any abstract word. Often it may not be possible to alter it for a concrete word, but it may be possible to alter it to one more familiar. "The need for concreteness applies not only to phraseology but even more to the content and presentation of the message. We must make a deliberate effort to 'gear' the truth into the actual life-situations of men and women today."

The minister's chief responsibility is not to know the minds of his hearers; it is to be God's agent in changing them. All his preaching, therefore, must involve the attempt to help people to relearn words they have mislearned and begin to learn words they have never heard of.

This will be for many of them the opening of a window into new country. It will throw floods of light on sealed pages. It will unwrap grave-clothes to give dead words life.

Words must stand for real things if our preaching is to be real. They must not merely be the symbols of what, to many people is either a theological figment or an unintelligible mystery.

Whatever the gift of tongues was, clear speech is part of the means by which the message of God breaks through to men. The preacher's hope of success in his task of communicating the Gospel lies not in himself but in Him who speaks the words which he echoes.



Conversions in Group Counseling

Having witnessed vital religious transformations in the members of a college class, this pastor feels that group-centered teaching can be effectively used in the church.

By EDWARD W. NORMAN

REVIVALISTS often give the impression that the only really transforming religious experiences take place in the altar conversion. Dramatic religious transformations are not, however, limited to any such narrow requisite. They can happen even in classrooms without the fiery sermon and the setting of evangelistic music.

I know this is true because I have witnessed vital religious awakenings occur in the members of a college class on religion and psychotherapy. The thirty-three men and women who participated in the course felt that our class actually turned into a church without anyone realizing it.

We did not call our class a church. No hymns were sung, no sermons preached. Yet we felt this happened to us as we worked together.

If you happen to believe that the church is the realm of redemption; a realm of relationship where the Holy Spirit is operative; where the love of God becomes effective among people and through people, then you can believe that this happened to us. Whether or not you agree with the use of the term "church" in describing this particular class, you will have to admit that we shared a wonderful experience.

The group met, under my instructorship, for three hours each night, six nights a week, for fifteen nights at Florida Southern College last summer. The participants were engaged in several fields of work. Several were public school teachers doing work required for their certification. Others were regular students at the college who were taking classes through the summer to get credit on their B.S. or B.A. degrees. There were a few preachers and one newspaper reporter.

The text used for the course was *The Psychology of Christian Personality,* by Ernest M. Ligon (Macmillan Co., $5.00). As not enough books had been ordered to give each member of the class a textbook, I loaned several books from my personal library as substitutes. These included:

One Little Boy, by Dorothy W. Baruch (Julian Press, $3.50); *New Ways in Discipline,* by Dorothy W. Baruch (McGraw-Hill Book Co., $4.00); *Pastoral Counseling: Its Theory and Practice,* by Carroll A. Wise (Harper & Brothers, $2.75); *Religion and the Growing Mind,* by Basil Yeaxlee (Seabury Press, $3.50, rev. ed.); *Psychotherapy and a Christian View of Man,* by David E. Roberts (Charles Scribner's Sons, $3.00). These books contributed much to the class discussion for they proved as thought-provoking as the text.

The class formed one large circle for group discussion during the first hour. At the end of this hour the students were divided into three groups of eleven each. These groups went into separate rooms in the building. The instructor remained in the large room to be available for private counsel.

During the third hour the three small groups came together again to share the insights of their respective groups, or to bring out some special issue they felt should receive the attention of the larger group.

Gave Daily Reactions

To allow as much freedom as possible, each person was asked to give himself a grade for the course. Grades were determined in terms of the growth made in the course of the whole perience.

To receive full credit each p was required to attend regularly to turn in a reaction report on chapter in the text each evening. reports were to be the reader's rea to the chapter, not just a summa the material.

The last paper was to be a rea to the whole course along with grade and the reasons for giving a ticular grade.

The class proved to be an exc adventure in creative religion fro very beginning. Some of the p school teachers, for example, openly hostile towards the church orthodox religion in general. The pecially resented the attitude o public which they felt sought to them to participate in the activiti the church.

Others in the class were rather by the attitude of these teachers gave vent to their feelings. As ins tor I felt my greatest responsi was to accept each person, regardl his attitudes, and to interpret as cl as possible to the class the feeling pressed by each individual.

Hostility was not met with hos but by sincere acceptance on the of the instructor. This made a po impact. The fact that this accep was revealed so clearly in the room situation created the sort of that enabled many of these peop take advantage of the hour ava for private counsel.

Growing in Love

Growth requires faith. To gro one's relationship to God and oth not the result of simply makin one's mind; it is the result of a

EDWARD W. NORMAN *is pastor of the Methodist Church in Tarpon Springs, Fla.*

g faith. And faith is always born
the experience of being loved.
reat purpose of the Church is to
e those relationships in which
n be experienced by all who par-
e in the fellowship.
members of the class at Florida
ern were there to grow. That
n could take place only if rela-
ips which would nurture faith
experienced.
subject matter under discussion
those who were accustomed to
ng in religious terms to think
deeply of the real meanings of
ords they had used so often. It
elped those who were not ac-
ned to religious terminology to
ret their experiences and lan-
into religious meanings.
cs discussed in the class as a
and in the smaller groups were:
We Mean by Growing Up,"
ning Mature," "What We Mean
eing Saved." We compared the
of religion with the goals of psy-
rapy.
saw that one of the marks of a
e person—and a saved person—
lf-giving love, the ability to enter
ing relationships with others. It
een that this ability to love is
lf-created, it comes by grace. It
out of the experience of having
oved.
Christian believes God is love
at we love because he first loved
e all agree that love does not
n a vacuum, but that love is re-
in interpersonal relationships.
insight led the class to see its
asic reason for being. If growth
ur goal, then we must seek the
f fellowship in which accepting
ould be experienced by all and
h all. We must seek to provide
nd of community in which growth
be possible.
erms of the breakdown of our
llowship we came to new insight
ning the meaning of sin. We saw
t as disobeying rules or as iso-
acts characterized as misdeeds,
separation from the Source of
Such separation results in self-
edness and all the conflicts and
tions which prevail in any group
ld *together* by love.
reaction reports, as well as the
al counsel, made a real contri-
to the instructor's insight into
was happening. Each report was
lly read and comments were
written in the margins. In these
nts I tried to reveal my accept-
f feelings.
ly of these reports made me
that many who never said a
n class were undergoing creative
ences. I also noted that some who did not speak in the large group evidently spoke relatively freely in the smaller group because they felt more secure and "at home" there.

There were limitations evident throughout the course, however. We were unable to have an experienced person in group counseling in each of the smaller groups. This cut down on the contribution these groups might have made. The fact that the group was as large as it was for the last session each night did not provide the security and sense of belonging, nor the opportunity for expression that would have made greater growth possible.

The fact that my experience in this type of work was limited may have made the whole experience less meaningful than it could have been.

Churches Need This Approach

Exciting changes took place in the lives of several in the class even with these limitations. A general growth was evident. The whole experience provided me with knowledge and insights that have helped me in working with groups within the church.

If such a Christ-centered approach to teaching could be so effective in a college classroom, why would it not be just as effective in the educational work of the church? I did not go back to my church and throw away the pulpit for I recognize the essential role of the proclamation of the Gospel. I also gained a deeper understanding of the attitude of acceptance that needs to be communicated from the pulpit.

Quite obviously, this whole attitude and method of teaching provides the setting most receptive to the power and guidance of the Holy Spirit. Such an approach gives the preacher and all of those interested in the educative task of the church their best opportunity to let the Church be the Church, the realm of redemption.

Useful for Prayer Groups

The pastor is also provided with an opportunity to reveal his own acceptance of people in the context of religious discussion. Such an atmosphere guarantees the freedom to express one's real feelings and helps to make the learning process a deep, meaningful inner experience rather than just a matter of imposing a catechism.

This approach can be used in a way helpful to people of all ages at the Wednesday night prayer meeting-Bible study session. The Bible is allowed here to set free the deep inner springs of one's life experience. The sharing of the prayer group makes possible biblical insights that are not acquired in any other way.

This is not a technique that guarantees success. No technique will be a substitute for Christlike attitudes on the part of the teacher. No method of teaching can wholly fail, however, when these attitudes are present.

Try this group-centered method of teaching in your church and you will have one of the most rewarding experiences of a lifetime.

Idea Forum

Message in Music

Worshipers of the Methodist Church in Chatham, New Jersey, recently helped their pastor, William F. B. Rodda, *sing* his message for a Sunday morning service.

Rodda worked out the arrangement on the assumption that hymns give expression to feelings which worshipers are often unable to articulate.

Using *The Methodist Hymnal,* he interspersed eight hymns into his "message in music." Four of the hymns depicted the life of Jesus, the others were hymns of discipleship. He used this order of worship:

ORGAN PRELUDE
PROCESSIONAL HYMN: "The Lord Jehovah reigns" 63
CALL TO WORSHIP
PRAYER OF CONFESSION, Fourth Silent Prayer, concluding with the Lord's Prayer 510
INTRODUCTION: "The Message in Music" The Minister
PART I—Hymns Which Portray the Life of Christ
Birth: "Infant holy, Infant lowly" 105
Manhood: "O Master Workman of the race" 118
Crucifixion: "O sacred Head, now wounded" 141
Resurrection: "Sing with all the sons of glory" 150
OFFERTORY ANTHEM: "Cherubin-Song Bortniansky
PRESENTATION OF TITHES AND OFFERINGS Doxology
PART II—Hymns of Discipleship
Prayer: "Sweet hour of Prayer!" 302
Forgiveness: "Dear Lord and Father of mankind" 342
Fellowship: "Jesus, united by Thy grace" 419
Hope: "Abide with me" 520
HYMN: "O for a thousand tongues to sing" 162
BENEDICTION—Choral Response Jane Henry Chimes

Counselor's Workshop

After agreeing to marry a young couple, the pastor learns from a friend that the girl is a divorcee. His report reveals an awkward approach to the problem of divorce.

Premarital Interviews

A YOUNG COUPLE knocked at the parsonage door one evening, standing first on one foot, then the other, in the age old tip-off that they had matrimony in mind. He was in army uniform, and I guessed his age at about 21. She was rather plain looking, and I judged her to be about 18 or 19.

Bob: I'm Bob —— and this is Jenny ——. We'd like to talk to you about getting married.

Jenny: Yes, I want to be married in your church because I've been to one of your weddings and you make it so nice.

Pastor: Thank you. I'll be glad to officiate at your wedding, but I would like to talk with you about both the wedding and the marriage. Have you time to talk it all over tonight?

Together: Yes, that's what we came for.

(*In the conversation they told me he was at an army post about 20 miles from here, and that she works in a cafe in the little town nearest the post. She had at one time lived here but now was living with her parents in ——. Again she stressed that she wanted to be married in this church.*)

Pastor: I think it very important that you be married in a church. It helps put another solid foundation under a marriage. Did you attend this church when you lived here?

Jenny: No, I never went much except to Sunday school and that was at the church down the street. (*She gestured toward the Pentecostal church.*)

Pastor: Are you a member of that church now?

Jenny: No, I don't guess I am 'cause you see I have to work Sundays so I can't go.

Pastor: How about you, Bob? Are you a member?

Bob: No, my home is way out on a ranch and we never went to church when I was a kid. I sometimes go to chapel on the base (*with a sheepish grin*). Well, once, anyway.

Pastor: Um-hm. Well, I feel that marriage is rather like a three-legged stool and religion is one of the legs. Leave it out and the stool will fall. Overemphasize or underemphasize it and the whole thing is out of balance. If I marry you, I would like you to join some church and become regular attending members. Would you do that?

Together (*hesitantly*): I guess we should.

Pastor: Another very important leg on which the marriage stands is finance. Bob, do you have enough income to support a wife?

Bob: Yes, we figure she'll work until I'm out of the service, then we'll go home to the ranch where I'll be with my dad.

Pastor: You will eventually own the ranch?

Bob: Yes.

Pastor: Jenny, do you like the idea of living on a ranch 150 miles from the city?

Jenny: Yeah, I guess so, long as I can be with Bob.

Pastor: Well, you will have to figure out your finances, but I wanted you to remember it is an important item in marriage. Where will you live for the next eight months until Bob is out of the service?

Jenny (*as though surprised at the question*): With my folks.

Pastor: You will have your own home, but in the same house?

Jenny: Yeah, we'll have our apartment in the basement.

Pastor: You have it ready?

Jenny: No, but it will be by the time we're married.

Pastor: Um-hm. The third leg of the stool in marriage is sex. Again, it must be kept in balance to make the marriage stand. (*Their faces remained expressionless.*) The Good Lord made us male and female—that's why you are attracted to one another. Therefore it is not something to be ashamed of. It is too bad that the subject has been taboo in polite conversation. I feel that it is important that you approach your marriage with as great a knowledge of the subject as you can get from others and then recognize that when it is guided by holy love it becomes a thing. If you'd like, I can give y copy of *Harmony in Marriage* Leland Wood (Round Table Press of print).

Bob: I'd like that.

Pastor: I'll have it for you a rehearsal, for we will need one you want me to speak to the ch organist for the service?

Jenny: No, I don't want her. I Miss —— to play.

Pastor: I think that could be ranged, for she is one of our assi organists.

Jenny: And I want —— to sing I won't have time to ask them so you do that?

Pastor: I believe I will see the

(*We talked for about an hour, cussing the whole marriage pro and setting the date for the wed and a rehearsal. I have, of co merely reported the high lights o conversation. My impression was they were a typical young couple w concept of marriage would de after they got into it. He seemed more mature of the two. When th terview seemed at an end, I sugge that I'd like to offer a prayer for success of the marriage. They ag readily, so I besought the Lord's g ance, somewhat as follows:*

"God our Father, we thank The Thy love which is made known t also in our love for one another. it ever be the guiding light for and Jenny as they begin sharing other's life. Help them to keep The their companion throughout both joys and heartbreaks of married Hear our prayer in the name of J and for our sakes. Amen."

They departed saying, "We'll see in church.")

About two weeks later I received plies from both of the musicians they would not be able to perfor the wedding. On the day the orga informed me she could not play, I ceived an invitation to the wedd and the name of the parents of bride-to-be was not the one Jenny given me. I mentioned that to the ganist.

Organist: Now I know who the is. She got married before she finis high school. When you gave me parents' name, I placed her. Wha she doing getting married again?

Pastor: This is all news to Neither she nor the boy said anyt about a previous marriage.

Organist: Well, I know she mar during her senior year in high sch She did finish the year and gradu but she could not have been mar two years yet.

Pastor: Thank you for this infor

Since you cannot play for her, I reason to call her, and I think I ask some pointed questions.

ganist: I hope I haven't said any- I shouldn't.

stor: Indeed you haven't. Thank for being very helpful.

elephoned, and failed to get either irl or her mother. A sister-in-law ered the phone. I explained who I and that I wanted some further in- ation about the wedding plans.

ter-in-law: Perhaps I can help you.

stor: I have heard that Jenny has married before. Is that correct?

ter-in-law: I'm afraid it is.

stor: She seems very young for How long ago was the divorce ted?

ter-in-law: About the time they to see you.

stor: I would like to talk with the le about the whole matter. I find the musicians she wanted cannot and sing, and I certainly want to more about this divorce matter. you tell them I want to see them?

nd Call

o days later the couple appeared, the girl showing a rather defiant ide.

stor: Come in.

nny: Mary said you wanted to see

stor: Yes, I do, for I learned rather vertently that you are divorced. Is true?

nny: Yes, but divorced people get ied every day.

stor: Yes, I know that, but I also that the church looks with dis- on it, and has set certain stand- which we ministers must follow. didn't you tell me of this when you here before?

nny: You didn't ask.

stor: Perhaps I should have, but e as young as you, I didn't expect ot until I saw your parents' name fferent from yours did I even give thought, and then I supposed that mother had married again. Why you secretive about it?

nny (rather lamely): Well, we 't want Bob's folks to know about

stor: Jenny, do you think that ing a second marriage on misrep- ntation is a good foundation when already had one go on the rocks? *answer*) I am allowed, by church to administer the rite of matri- y to a divorced person in the case e innocent party. Who brought in your case—did you?

nny: No, he did.

stor: On what grounds?

nny: I don't know. His mother put up to it.

Pastor: Where was it granted?

Jenny: In ——— (*another state*).

Pastor: How long ago?

Jenny: Well, it was done about three weeks ago, but I haven't the money to get the papers. The lawyer told me in a letter that all I need to do is pay for them, and if I want to get married, his letter is proof of the divorce.

Pastor: You mean the divorce is not complete, and yet you propose to get married again? (I know I sounded surprised.)

Jenny: But it's all right, the lawyer said so.

Pastor: Jenny, marriage is so important a thing that society has put certain legal restrictions around it. But more than that, the church as spokesman for God, regards it as a holy thing and does not extend its blessing upon it, sometimes even when legal requirements are met, if the persons seem not to regard it as the holy, inviolate thing it is. You have placed me in an embarrassing position with my church. (*Pause*) Having once been married, I do not think it is good taste that you plan a large church wedding with white gown and the usual trappings of a bride's wedding.

Jenny (brightening): Well, I'm not going to be married in white. I've decided to wear a blue dress, ballerina length.

Pastor: What you wear is not of much difference if you are not mentally and spiritually prepared for taking a vow which concludes "'til death do us part," and frankly, Jenny, I don't think you are ready for marriage.

(*She looked at me with defiance because I was denying her something that she thought she wanted. I half expected her to stamp her foot.*)

Bob: Maybe, in view of all this, we'd better call the whole thing off.

(*I remained silent for a moment, praying for guidance.*)

Jenny: Okay, let's go, we ain't gettin' anywhere here.

Pastor: I'm very sorry for all this misunderstanding, and I hope that we can help you when you are ready for marriage.

Pastor's Comments

They left without any further word, but the determined stride on Jenny's part prevented my being very surprised when a small article appeared in the local paper to the effect that the parents announced her forthcoming marriage, but did not state where or by whom.

(1) I wonder where I failed in the first interview to uncover the immaturity of the girl, and (2) did I rely too much on the boy's maturity that the marriage would succeed if these other complications had not prevented my marrying them?

(3) Was I too harsh and subjective when I realized I had been "played for a sucker"? (4) How much responsibility does a church have toward people who have no connection with it?

I feel that this couple will always have a sour attitude toward The Methodist Church because of this, but (5) what could I have done differently? (6) When the boy suggested "calling the whole thing off," should I have inquired to see if he meant break the engagement or merely to drop The Methodist Church out of their plans?

(*Continued on next page*)

Report Your Pastoral Calls

You are invited to continue to submit reports of your calls for analysis and evaluation. For each one of your reports accepted for publication you will receive a small check. Send to Editor, *The New Christian Advocate*, 740 Rush St., Chicago 11, Ill.

All real names and material that may tend to identify the case should be changed before submitting your manuscript. Your name will be known only to the Editor, and not to our readers or to our consultants who will comment.

It is requested that each of your manuscripts be prepared according to the following instructions:

1. *Nature of the Call:* Indicate the type of call you consider this to be, that is, whether it is a case of bereavement, illness, marital difficulty, etc.

2. *Introductory remarks:* Give a brief description of the parishioner or person counseled and a statement of your knowledge of and relation to the person before you made the call or granted him the interview.

3. *The Call:* Give, as you remember it, a verbatim report of the call in the form of dialogue between yourself and the parishioner.

4. *Questions:* Do not give a lengthy evaluation of your own work, but raise questions that come to your mind, and indicate points in this call where you feel you need help.

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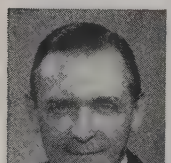
Evaluation by

ROY A. BURKHART

WORKING with a couple before the wedding is one of the greatest opportunities for the minister, yet one of the most difficult. It is so easy for the minister to *talk at them* rather than to *study with them.*



BURKHART

I would like to ask this pastor whether he was not too direct in the very beginning. He asked a lot of questions. It would have been better if he had not committed himself as to whether he would marry them, but rather suggested, "I am happy you have come. Let's talk about you, how you met, and why you feel you are now ready to enter into a covenant with God about your home, and to make promises to each other about your relationship. Let's discuss the ceremony. . . ."

As they elaborated their relationship I think their church connection, if any, would have come out naturally. I think their thought of love, their thought of each other, their concept of the self, and their insight into the meaning of marriage would have all become clear.

I seriously question the symbol of the stool. Is religion one of the legs, or rather is religion a quality relationship? Isn't it the stool and the legs, isn't it everything?

The Christian religion is that quality relationship where two people respond to God's love and it overflows to them, a relationship in which the spirit of Christ in each responds to the spirit of Christ in each other. If it is mate love, then they respond not only with heart and mind in this spirit of Christ, but they respond with the body.

Then the stool may have many legs in which the spirit of love is expressed. It has a sound foundation in terms of love after the spirit, of love after the flesh, in terms of faith, of acceptance, of forgiveness, and of commitment.

To isolate three legs, religion, finances, and sex, is rather surprising to me and I wonder if it is really the concept this minister wanted to get over.

When he found out the girl had been married before he said to the organist, "Thank you for this information. Since you cannot play for her I have reason to call her and I think I shall ask some pointed questions." His counseling would have been better had he said, "I will get in touch with them and we will make other plans."

Over the telephone he said to the sister-in-law, "I have heard that Jenny has been married before. Is this true?" Is he a pastor and a counselor, or is he a detective? The discussion with the sister-in-law seems to me to be quite risky.

This pastor had one purpose and that was to contact the couple and set a time for another visit. We can understand why Jenny showed a rather defiant attitude on the second visit.

This pastor did miss his opportunity. If he had taken the right approach in the beginning, without a doubt the previous marriage would have come to light naturally. This could have then led to a counseling relationship. As it was, he lost them and they undoubtedly went into marriage with a lot of resentment toward him.

We all fail. I have made many mistakes in marriage counseling. But it is very important for us to realize certain things. We begin with study, with exploration, seeking understanding about who we are, what is love, what is mate love, how two people can know that love with each other.

What is the meaning of Christ in our everyday life? How can we come to the freedom to love and be loved, and to move on from there with insight into the total relationship of marriage without isolating sex, but to see it as a part of the whole?

We need to explore the meaning of the ceremony and how it can be a high place of commitment, how it can lead to an acceptance of Christ.

If they have come to this point without being church members or without being baptized, these can come naturally. This is all on the level of study in counseling.

If the approach is right, we uncover such facts as, in this case, a previous marriage, or other factors in a particular situation. Then counseling may take place, but *only* if the persons involved seek it and are ready for it.

This pastor should not feel guilty. He realizes that he can learn much from this experience. We all can.

I have some very real questions about the stand of his church on divorce. If people can be forgiven for other violations of the Sermon on the Mount, surely they can be forgiven for divorce, providing that they see it, are penitent, and ready to grow beyond it.

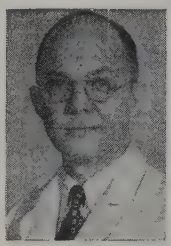
The approach to people who have failed in marriage needs to be with compassion, understanding, and g patience—as it needs to be in e other kind of failure. We can ad guilt and resentment or, by the g of our Lord, people can grow into f dom and greater excellence.

ROY A. BURKHART *is senior pastor of First Community Church in Columbus, Ohio.*

Evaluation by

JAMES H. BURNS

THE ABOVE pastoral interview ports are an example of honest s searching. This pastor deserves c and praise for having the courag submit for criticism a pastoral relat ship which turned out so badly. own estimate of the experience was he had been "played for a sucker." self-condemnation is a little se



BURNS

This pastor's su ing can serve teach other pas how to avoid s of the pitfalls premarital cou ing.

In order to tect people come to the pa asking him to ficiate at their m riages, he m know clearly limitations are laid on his serv Many people carry in their minds idea that the American clergyman the same role as clergymen who functionaries of an established ch like those in existence for generat in many European countries.

The clergy of the establis churches have neither the obliga nor the privilege of deciding whom will join in marriage; civil and relig laws define the clergyman's respo bilities in these matters.

Although the American clergy functions for the state when he s the marriage license, nevertheless services may not be demanded by citizen as many are inclined to presu His relationship to the state is per sive rather than obligatory.

Because of the basic nature of P estantism, most of the limitations on a pastor are placed there by minister himself through his own victions, private judgments, and sonal choices. Some clergymen, h ever, observe certain restrictions w

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JAMES H. BURNS *is executive se tary of the Institute of Pastoral C and Protestant Chaplain at Massac setts General Hospital, Boston, M*

rt of the regulations of their own or denomination. When "non-h-connected" persons come to the for his services, he has an obliga- interpret his role to them to the that this is necessary.

en the pastor confronted Jenny he fact that she had not told him her divorce, she responded, "You ask." In a sense, she was standing r rights, for no one is obligated to inate himself.

livorce made a difference to this ter, it was his business to ask it, for if he is prepared to join in age only those persons who meet ards he has set up, then he must ie responsibility for discovering s actually eligible.

ning to the two interviews them-, the pastor revealed at the outset ie is sentimental about weddings e mentioned in the first sentence he young couple stood on one foot nen the other, ". . . in the age old f that they had matrimony in " An objective description would been more as follows, "They d ill at ease, somewhat embar-d, a little excited, and undecided how to explain their coming to inister's door."

s pastor, thrown off guard by 's compliment, committed himself t at once by saying, "I'll be glad ciate at your wedding, but . . ." It re realistic and always better pas- practice to understand a situation ughly before promising to per- an official act.

ring the first interview the pastor a metaphor in which he likened on, money, and sex to a three-d stool which holds up a marriage. metaphor is picturesque and has overtones but it falls short of the erminology. Even though the pas- id make these inquiries, he ob- d only a little information, failed ster a conversation about these cts, and in each instance gave an fying sermonette.

he pastor needs to ask informa- questions because he is unac- ted with the prospective bride and n, then he should go about it in a ssional manner. He can frankly hat because he does not know he must ask several personal ions. If they object to this, then it ar that they are unwilling to enter a fair and open contract.

on the other hand, they agree to er the questions he asks, he must be prepared and able to ask the questions to get the information eds to help determine whether or e will officiate at this wedding.

ring the first interview, the pastor ly agreed to Jenny's request that he make arrangements for the musicians who were to participate in the wedding ceremony. Since the pastor is the leader of the local church, he should surely know and approve of the persons who are to participate in a wedding with him. It is not, however, good pastoral relationship to serve as an errand boy.

Because the pastor did not ask enough of the necessary questions in the first interview, he later discovered more or less by accident that Jenny had been married and divorced. It is unfortunate that he revealed his shock at the information which the organist obviously felt he should have. Because of the symbolic meaning which clergymen have for members of their congregations, little good is achieved by the pastor pointedly calling attention to his own mistakes and errors.

During the interim between the two interviews, the pastor talked with the organist and Jenny's sister-in-law—placing himself in an awkward position. To keep the way open for an opportunity to be helpful in some way to Jenny and Bob, the pastor should not have sought information from these outside sources. As a rule of thumb, it is unprofessional for a clergyman to seek outside information about an individual before attempting to obtain it directly from the person whom it concerns.

Little can be said about the second interview except to point out that the pastor was in difficulties which were mostly of his own making. He lost the last shred of opportunity when he was openly shocked to discover that Jenny was prepared to go ahead with a second marriage before it was certain that she was legally free to do so.

This second interview shows at several points that the pastor had already changed his mind and was not going to proceed with the wedding as he had previously agreed to do. Unfortunately, he failed to say this and instead seemed to strive to find a "way out" which would put the responsibility for the final decision upon Jenny.

The pastor should have made an effort to find out what the real problem was. If, for instance, Jenny was pregnant, or thought she was, this couple needed a pastor's help whether or not he was free to perform the marriage ceremony. Instead, his final thrust at Jenny was hostile and hurtful instead of loving and helpful.

In the pastor's conclusion he asks several questions.

1. "I wonder where I failed in the first interview . . . ?" The first major failure was in his attitude toward marriage. Clergymen may not be sentimental about marriage. They must be religiously mature, professional, practical, and objective, and they ought to convey these attitudes to the prospective bride and groom from the very first interchange of conversation.

The second failure was when the pastor said that he would officiate at the wedding before knowing whether or not this was really possible.

The third failure lay in his effort to "tell" the couple how religion, money, and sex are related to marriage without first discovering what they wanted to know or were willing to accept.

2. "Did I rely too much on the boy's maturity?" The pastor knew neither of these young people. Therefore, he had no grounds on which to make a judgment about the maturity of either of them. He had the moral and professional obligation to get to know them if he wished to make such a judgment.

3. "Was I too harsh and subjective when I realized I had been 'played for a sucker'?" The pastor had no right to vent upon these young people his hostility for his own failure to be sufficiently thorough in getting acquainted with them before he committed himself—and them—to plans that could not be changed without embarrassment to all concerned.

4. "How much responsibility does a church have toward the people who have no connection with it?" If the pastor's denomination or his local church does not define this responsibility, then operating on basic Protestant principles, he must decide for himself the extent and type of responsibilities he has to "non-connected persons."

5. "What could I have done differently?" Actually the interviews would have taken quite a different turn if at any time the pastor had clearly showed that he was really interested in the young people themselves and wanted to help them solve their problems. It would have been helpful if he had verbally expressed at least some regret for his part in precipitating the awkward situation which developed.

6. "When the boy suggested 'calling the whole thing off,' should I have inquired to see if he meant break the engagement or merely to drop The Methodist Church out of their plans?" This information would not have materially affected the situation unless the pastor used it as a springboard to help the couple with their real problems.

Although the pastor is to be commended for having some convictions and for having the stamina to stick by them, nevertheless, the report of these interviews can serve as a warning that basic principles can be used as punishing weapons instead of resources for blessings.

The Brentwood Family School

Finding traditional church programs unsuitable for the growing suburban areas, this church developed a plan of its own which encourages and strengthens family life.

By TAYLOR McCONNELL

NEW COMMUNITIES springing up on the edges of large cities present a challenge to traditional church programming. These communities are raw with dust and mud, the air is acrid with the smell of lawn fertilizers, and the sidewalks are littered with bikes and wagons.

Almost before the roar of the earth-movers has died out, the church is—or should be—moving into these areas, starting the long and tedious task of turning housing projects into neighborhoods. Brentwood community, on the southwest edge of Denver, Colorado, is one of these areas.

At the time the brickmasons started work on the first unit of Brentwood Methodist Church, in the summer of 1952, about twenty-five hundred homes were completed or under construction. More than seventy-five hundred had been completed three years later, and another twenty-five hundred were under construction or slated for construction within the next year or two.

The windows of the pastor's study in the church look out on a sea of neatly-fenced backyards, each with swing-sets, tricycles, etc. As the eye lifts toward the mountains on the horizon the backyards are swallowed up in a multi-colored prairie of housetops, broken only by an occasional tree. Any church in such a situation finds itself seriously questioning the advisability of approaching its neighborhood with traditional programs.

According to census reports, 22 per cent of the residents of the Brentwood area are children under five years of age, and 39 per cent are young adults, twenty to thirty-five years of age. Over 95 per cent of our church members are young couples with children living at home, and the average family has three children.

Needs Come First

Every church works with these three elements: (1) Its theology, traditions, and background. (2) The people of its community with their needs. (3) Its program.

The people of Brentwood Methodist Church feel that too often churches regard the theology and the program as sacred, and expect the people with their needs to be the flexible element. We prefer to hold sacred—God-given—our theology, and the lives of people with their inborn needs. We feel that our church program should be the flexible item, used to draw people and theology together.

When we follow this philosophy—looking at our community—it is obvious that we must design a church program that is not only tolerant of family life, but that encourages and strengthens it.

Can the entire family go to church on Sunday morning? What about the baby? If Mom and Dad want to attend Sunday-school classes as well as worship services, what do they do with the smaller children for two hours?

A typical couple attended Sunday school when they were children but drifted away during high-school years. Now they have children and want to give them the best chance, so they enrol them in the nearest Sunday school. Their interest follows the child and eventually brings them again into an active relationship with the church.

The couple finds themselves baffled by the questions of their children, and by the buffeting storms of young married life. They cannot find all the answers in the sermon, so they start looking for more information.

There has been a fifteen-year g
their religious education. They
theologically in terms of their s
fifth, and eighth grade Sunday-s
lessons. A church in a new comm
therefore, has a tremendous back
theological education to make up.
education becomes a vital necessit

It is quite apparent that the
pattern of 10 A.M. Sunday school f
children, and 11:00 A.M. worship s
for the adults will not meet the
of the typical church family in s
situation as ours. A perplexed
eager commission on education
these and many other questions
new determination forged in the
our need.

After nearly a year's study,
with a little preliminary explor
the church launched a new patt
programming known as "F
School." This pattern, first tried
years ago, underwent the stress
full school year of trial in our ch

Testing of the various aspects of
life in relation to the church we
periodically during and following
year's experiment. Now we kn
what we speak. The program was
and imperfect, but far superi
typical programming for a chur
our situation.

How the Plan Works

Basically, there are four wa
which this church attempts to
with families:

First, there are ways in whic
church can strengthen the family
home.

This can be done through couns
through literature designed for
the home, and through study g
that discuss the problems of hom
In addition, the church strongly
courages each family to spend at
one night a week at home, as a f

TAYLOR MCCONNELL *is pastor of Brentwood Methodist Church in Denver, Colo.*

church provides guidance materials literature in the areas of worship, ly planning, work, and recreation.

cond, there are the ways in which ch activities can meet the needs of age group.

milies are composed of all ages, so dequate church program must in- e study, worship, recreation, and wship for all ages.

hird, there are the ways in which church can help to make the com- ity a more congenial place for ly life.

hools, parks, playgrounds, police fire protection, traffic control—all d further development. This work is lly important for a community such urs. It takes a tremendous amount work to develop the services, the it, the facilities, and the pride that a "housing development" into a hborhood.

ourth, there are the ways in which church can develop family unity *he church.* The shattering of the ly that takes place as it approaches typical church door is not for us! e members of the family cannot be ther in the church building a large entage of the time, we are doing n no service.

nily Unity at Church

ere is the way in which we try to the family unity at our church:

t 9:00 A.M. (Sundays) there are ship services for adults, and Sunday ol for children up through the sixth de. Parents who desire to attend ship services and leave after that r "send" their children to this Sun- school class.

t 10:00 A.M. we have "Family ol." This school is open to all th and adults, but the only *children* nitted to attend are those whose nts are in an adult class (or whose nts are teaching.) Registration for school is by the family, with the re family registered on one card.

eek by week, attendance or absence ach family is noted. If the parents ot attend at least five Sundays out quarter, they receive a note telling n that their children are being sferred to the regular Sunday ol for the next quarter. Very few nts actually drop out once they .

o complete the morning schedule have another worship service at 0 A.M. for adults *and* children. Chil- n need to learn to worship in the sence of the people that mean the t to them—their parents. For that son we invite them into our services make them welcome.

"cry" room and nursery are pro- d. Children from about three to nine sit with their parents up until the hymn just before the sermon. At this time they file out to another room for a children's sermon.

No matter what the situation is in a family, they can probably find something to suit their needs in our Sunday morning program. Families that feel an hour is all they can "spare" can come and find their time well spent. Families that are willing to spend two hours in church can gain a much richer experience.

If the parents are willing not only to attend church, but to participate in a study group as well—if they actually want to go a step beyond the usual procedures of religious education—they can do so. Their children derive much more from Sunday morning than those who attend just the regular Sunday school classes. This is so because:

1. Their attendance is much more regular than children whose parents "send" them to Sunday school, and makes it possible for their teachers to proceed much more rapidly.

2. Teachers can send home work assignments and materials, with the assurance that these parents will assist their children in studies through the week.

3. Their children can worship with them in circumstances designed for family participation.

Other activities and events lend support to the family in addition to the Sunday morning schedule. Monthly evenings are devoted to social activities, at which families come as families. They eat together, often play together, watch movies together, and have devotions together as families. Whatever the program for the evening, from a potluck supper to a Halloween party, families get to know each other as families.

Frequently during these monthly get-togethers a drawing of names enables families to invite other families over to their home for an evening during the month. In this way the families become acquainted with each other.

When a new child is born into one of the church families a rosebud is placed on the altar and verbal announcement is made during the church services of the addition to the fellowship of the church.

Christmastime lends itself well to a strengthening of family life. The December family night at the church is devoted to a Christmas theme.

One thing that has become traditional on this family night is the decorating of the tree in our sanctuary. The tree is ready, and hung with lights. The families come to the tree one by one during this candlelit evening to hang their ornaments. During the remainder of the Christmas season children point out to each other "their" ornaments, taking much personal pride in the appearance of the tree.

Our church is dark Christmas eve. This night belongs to the family and we do our part to make it so. Worship materials are placed in the hands of the family with a suggestion that says in effect:

"If we were having services at our church on this holy evening, we would invite you to come. Instead we are leaving our church dark, and inviting you to worship in your home."

Indications are that a great many of our families are following this suggestion. A startling number of teen-agers told the minister with pride that they "could have gone to a party, but stayed home to have family worship instead."

Effect Upon Families

What are the results of this attempt to knit church and family more closely together? Considerable work has been carried out in the attempt to answer this question.

It is easy to discover what it has done to our church. Attendance has climbed rapidly and interest in the Family School idea has soared. Despite the rather rigid requirements placed upon those who participated in Family School, the average attendance during the first year was 214 as compared with an average attendance at our regular Sunday school of 247.

To view these effects upon the church with satisfaction and go no further would be hypocritical. Far too many churches use the term "home-church co-operation" solely in terms of the home co-operating with the church. If we are honestly to assess the value of our experiment, it must be in terms of its effect upon the family. This is not so easy to do.

Through comparison questionnaires administered twice during the year the feelings of the parents were anonymously checked. We were able to discover weak spots through these questionnaires and strengthen these places in our program.

It can now be statistically shown that the families who participated in Family School during the year felt definite improvement in their home life. The questionnaires revealed a nearly unanimous desire to participate in the program in the future.

We have just started in Brentwood. Many plans are being undertaken, particularly in the area of helping the family in its home.

We are dedicated to further experimentation in this work. Thus far, we have produced a church program far more suitable for us than any other we have investigated.

Our Committee on Temperance

A Tennessee pastor tells how the committee on temperance works in his local church and community.

By ROBERT L. WILCOX

ONE OF THE responsibilities and opportunities which confronts every Methodist minister is in the area of temperance, which to Methodists means total abstinence from all alcoholic beverages.

The effective fulfilment of this opportunity makes almost mandatory the creation of a committee on temperance, which the Discipline lists among the optional committees of the official board. Its purpose is to "promote a vigorous program of temperance education in the local church, with special emphasis on the appeal that individuals pledge themselves to total abstinence from all alcoholic beverages."

Let us look at how one local church committee on temperance has sought to accomplish this task.

The committee in my church was nominated with a dual purpose. It was to include various interests of the church as represented by the church school, the Woman's Society of Christian Service, the Men's Club, and the Methodist Youth Fellowship. It was also to include the interest of the committee members in the four major activities of the committee—education, commitment, rehabilitation, and legislation. An official board member was named as chairman of the committee.

Our church has 400 members, of whom six are members of the committee. Two work in the field of education, two in commitment, and one each in rehabilitation and legislation. All give their support to any project, of course, but preliminary investigation is done by the subcommittee which suggests a course of action.

Four years ago when the committee was elected it surveyed our area to determine the number and kind of legal outlets for beer, the number and locations of bootleggers, what recreational

facilities were available, what might be done to rehabilitate alcoholics, and what educational and legislative action might be taken to promote total abstinence. The operation of ten "beer joints" and the discovery of some three or four bootleggers, operating with little embarrassment from law enforcement officials, underlined the need for constructive action.

Educating the People

In the area of education the committee, together with the W.S.C.S. and the Wesleyan Service Guild, sponsored the church-wide study, "Alcohol and Christian Responsibility," which was taught by the pastor.

At least three times a year an appropriate film having to do with alcohol education has been shown. Many good ones are available from the Board of Temperance and The Methodist Publishing House.

The church bulletin boards often display publications of the General Board of Temperance. Temperance literature is distributed through church mailings, bulletins, and the literature rack in the church.

The executive secretary of the chapter of Alcoholics Anonymous the guest speaker at one meetin the Methodist Men's Club. He bro to the fore interesting facts relate alcoholic beverages and automobile cidents. Another program feature special operator of the Federal Bu of Investigation who illustrated the lationship between crime and alcoh beverages.

Teachers in the church school asked to make careful preparation the presentation of temperance les and units. The committee and the tor are available for guidance. Hel material obtainable from the gen board and the conference board made available.

The church has used varied meth in presenting pertinent alcohol fact our youth, such as forums, dramas, speakers. The committee urged the port of a representative from A Youth in local high schools.

A full program of recreation, fell ship, and worship offers our youth alternative to the unworthy form recreation which are prevalent neighboring areas. One day during summer the youth were taken o "Show Me Tour" to the city tr court. They had interviews with city welfare director, county judge, the director of the charity hospital.

Many merchants of the church h given first place in their Christmas plays to spiritual values in the "Chr mas for Christ" emphasis. There been a modest use of the gen board's "Christmas for Christ" sta by church members.

In a recent liquor referendum Knoxville and Knox County, the "d successfully maintained their posi by a large majority vote. The comm tee on temperance actively suppo an area forum, a city-wide youth r and a youth parade during the c paign.

Educational means not utilized the committee as yet, but which some of the objectives, include formation of a "I Buy Dry" C stimulating Sunday-school classes sponsor "Signs for Temperance"; sponsoring of essay, oratorical, poster contests for the youth; a car survey of news stands, radio and t vision programs, billboards, and mo pictures. The commendation of wo projects and the condemnation of worthy ones will be encouraged.

Commitment Needed

Commitment is another impor area of the committee's work. No l than September, the committee p for the special emphasis upon comm ment which is its main thrust f

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ROBERT L. WILCOX *is pastor of Macedonia Methodist Church in Knoxville, Tenn.*

d Temperance Sunday (last Sun-
n October) through Commitment
(first Sunday in December). Pub-
, preaching, Commitment Day
hip service, the most effective use
e commitment cards, and follow-
re a part of the planning.
blicity has included a prominent
ay of the Commitment Day poster
shed by the general board, en-
res in bulletins, letters to the
bership, and announcements to
group of the church.
eaching stresses the stewardship of
ives and their influence, responsi-
for our brothers, our historic
ion as Methodists, citizenship re-
ibilities, facts concerning beverage
ol, and a message on commitment.
speakers frequently give five-min-
testimonies during this period.
rious methods have been employed
ne use of the individual and family
nitment cards. Sometimes persons
asked to bring them to the altar,
g received their cards as an en-
re in a letter prior to the observ-
of Commitment Day. They have
asked to deposit the cards in a
otacle designed for that purpose,
simply leave them in the pews.
and girls in the Sunday school,
and older, have an opportunity to
their commitment after a study
on beverage alcohol.
e follow-up includes a careful fil-
f all commitment cards. All signers
ve a letter from the pastor con-
lating them upon their stand and
ng to assist in any way to
gthen and maintain the commit-
. First-signers are visited by the
r, who is sometimes accompanied
member of the temperance com-
e. These persons are encouraged
action projects are suggested.

ibilitation Left to Pastor

have not been too effective in
ing the attendance of committed
ns at study and action groups
e guidance is given in saying "No,
you" graciously, and greater fel-
hip promoted.
e major portion of the work in re-
itation has been left to the pastor.
as worked closely with Alcoholics
ymous in gaining help for those of
church's community who are in
le with alcohol. Some members of
church who are closely identified
A.A. have been of immeasurable
in strengthening problem
ers.
e committee recommended that
hurch give financial assistance to
ies of alcoholics when that has
ed advisable. Employment for
in process of rehabilitation has
been sought.

Legislative Action

The prevention of alcoholism is a part of the larger problem of legislative controls upon the distribution of alcoholic beverages, the existence of slum conditions, and the severe tensions of our time. Fortunately, the committee effectively stimulated others to share in its responsibility to influence legislation.

Recognizing the sensitiveness of our representatives in the state legislature and in the congress to the sentiments of their constituency, the W.S.C.S., the W.S.G., and the Men's Club have written letters upon the advice of the committee on temperance. These were timed so as to influence legislation favorable to the temperance cause.

Members of the committee and others have let their "dry" sentiments be known in private consultation with members of the county court, city council, state legislature, and the congress. These office holders have received literature supporting total abstinence. The governor of Tennessee was petitioned to veto certain bills on alcoholic beverages which seemed detrimental to the citizens.

The committee has given full support to the United Forces for Good Government, which was organized in the county immediately following the liquor referendum last year. Paid memberships from many in the church were secured. The organization is promoting the enforcement of existing laws, seeking the enactment of further laws designed to curtail and eventually eliminate the liquor traffic, and presenting candidates for public office who are pledged to enforce the law.

There are vast possibilities for creating a "dry" sentiment in the United States in our day. If it is to be done, the major responsibility rests with the denominations who, like the Methodists, believe in total abstinence. To be really effective, we must activate the committee on temperance in every local church, for in the final analysis "all action is local."

Liturgical Glossary

By PAUL S. SANDERS

Sanctuary The part of a church building in which the altar is located, separated by the altar rail. Probably most Methodist churches with an altar have the communion rail outside the chancel, in the body of the church. In this case there is, properly speaking, no sanctuary at all. In common usage the term is now applied to the whole interior of a church. As a substitute for the word "auditorium," it is certainly preferable, even if technically incorrect.

Lectern From Latin, *lectrum,* from *legere,* "to read." In churches with a so-called divided chancel, the lectern is a reading desk on one side of the chancel balanced by the pulpit on the other. Intended primarily for reading the Scriptures; for this purpose it always carries a large Bible. The rest of the service also is usually conducted from the lectern, though hymns do not need to be announced, and the prayers might better be offered at the altar. If one's church has both pulpit and lectern, he should use them properly. Nothing is gained by ignoring one or the other as if to say that its presence is the unfortunate result of bad judgment on the part of the building committee. Incidentally, church furniture should be built in place and not movable, to frustrate the whims of undertakers and matrons with daughters about to be wed.

Kyrie Eleison Greek words meaning "Lord, have mercy (upon us)." One of the oldest elements of the Eucharistic rite, being originally semispontaneous responses to the petitions of a litany. Musical settings in *The Methodist Hymnal* are on pp. 576-77. If used, it should be taught to the congregation and not done by the choir alone. Its normal position is near the beginning of the service, where the Decalogue now stands. It may be used following the Summary of the Law, the whole together with or instead of the Decalogue.

Christening Often used of infant baptism, from the custom of giving the child his Christian name in baptism. (The minister should pronounce only the given names, not the surname, of the person being baptized.) However, infant baptism is no *mere* christening. It is a sacrament in the fullest sense: it is *baptism* applied to an infant subject. Perhaps it would be better if the term "christening" were dropped altogether.

The Fountain

All at a Time

When I go in to see the president of my college, he listens and talks as though he had unlimited leisure. He gives his attention and himself utterly to my words; he never glances at his watch. Yet I know that his appointment calendar is always full. When I rise and he tells me good-by, someone is waiting in his reception room. It may be a member of the Board of Trustees, prepared to discuss financial or administrative matters that I could only dimly comprehend, though on them perhaps depends the welfare of the college and my own. I recognize that I am only part of the college, and that the president concerns himself with all of it, even those portions that might only bewilder me if he explained them to me.

Of course, the president cannot talk with me about my hopes and problems and simultaneously discuss an endowment drive with a trustee; he has to take us one at a time. But God can take us all at a time and still be listening and talking to each of us individually. He can and does preside over the garden patch and the desert with equal solicitude.

—Chad Walsh, in *Behold the Glory* (Harper & Brothers)

Unknown Heroes

As one travels southwest from Casper, Wyoming, toward the Sweetwater River crossing, the traveler is close to the old trails of the pioneers. The road is long, and the journey is a weary one even with modern transportation. Suddenly there appears in the distance a rounded outline that is in strange contrast with the surrounding terrain. The traveler hastens on to discover a huge mound of solid rock. It is Independence Rock, known to the early pioneers as the "Register of the Desert." Upon it are inscribed the names of many travelers, pioneers as well as modern tourists. To read these names is to recall much of the history of the West, but not all who started with the wagon caravans reached that rock. Their names are not there. Many contributed to the opening of the West, the breaking of new trails, and the settling of the Rocky Mountain territory and the great Northwest. Only a few of their names may be read on Independence Rock, but the contributions of the unknown are none the less real. Not all who contributed to the development of Hebrew thought have their names inscribed in the Bible. Some are there, particularly those individuals whose positions of leadership and whose messages have inscribed their names large upon the pages of religious history. In later days the writer of Hebrews could speak of "such a crowd of witnesses" and included far more than I have been able to discuss in these pages. To all of them we are indebted, known or unknown heroes; for unless they had broken the trail and then painstakingly enlarged the trail to a broad highway, we should be faced with that task. There are still trails for men to break, but many great highways of religion have been built. Clergy and laity, prophet and priest, the Hebrews and his neighbor, have all contributed their portion; and the world has been enriched. As we have attempted to get better acquainted with these individuals and their messages, there are certain convictions that crowd in upon us.

—Walter G. Williams, in *The Prophets—Pioneers to Christianity* (Abingdon Press)

Co-operating With God

The modern farmer has made and is making rapid p
ress. He studies about soil erosion, contour plowing,
rotation, soil composition, and many other matters
seeks to learn all he can about God's earth and how t
grow. The result is that, today, two bales of cotton
where formerly only one grew. Today, he gets two bu
of corn where formerly he got only one. What ha
done? He has discovered how God works, and he is
operating intelligently with God. As Christian teacher
need to study and understand human personality. We
increasingly to discover how people learn—how God
ordained that people learn—in order that we as tea
might co-operate more intelligently with God. Only
can we expect greater results from our efforts.

—Findley B. Edge, in *Teaching for Re*
(Broadman Press)

Getting Answers

If one does not want answers to his religious quest
he will not get them. I know a young woman who thr
college flaunted her religious questions before her p
and her parents. She was not looking for answers, and
did not get them. But in the last few months the su
of a dear friend has caused her to seek desperately
answers to questions about God and the life beyond d
She wrote to her minister and inquired earnestly a
the faith that the church proclaims. She is getting
answers now because she wants them.

—Hampton Adams, in *Vocabulary of*
(Bethany Press)

America's Religion

Reinhold Niebuhr, as reported in *Time* magazine, r
the following observation a few years ago after he
heard and read a large number of speeches delivere
college and high school graduation exercises: "If one
judge by the various commencement utterances,
Americans have only one religion: devotion to democ
They extol its virtues, are apprehensive about the peri
which it is exposed, pour maledictions upon its foes
dedicate themselves periodically to its purposes, and c
unconditioned validity for its ideals. Does not the very
travagance of our devotion prove that we live in a
giously vapid age, in which even Christians fail to p
trate to the more ultimate issues of life?"

—Cornelius Loew, in *Modern Rivals to Christian*
(Westminster Press)

Unnecessary Worry

During the war shortage of clerical staff, we empl
our first Negro stenographer. I worried. How would
white clients react? How would the young clerical
accept her? Where would she eat? "The boy friend o
seas" was the common denominator. All our young pe
had boy friends overseas. In the rest room they gath
together to eat, read, and write letters. When a N
secretary was added, the integration was so complete
difficult situations developed and were resolved. The
darity of the group was such that they would go for a
and unthinkingly stop for ice cream, and only at the
of the store would they realize the Negro girls could
enter. Quickly a white girl would shop for ice cream c
My worries were unnecessary.

—Esther M. Taylor, in *Minority Groups: Segr*
tion and Integration (Columbia University Pr

st Turn Them Loose

ll around the great belt of populous countries in the
m climates of the earth those who have hitherto been
dvantaged are pressing for recognition of human equal-
Usually they have met with opposition from privileged
ips who have argued that the time has not come. I,
elf, in common with many students of these matters,
for years that effort should go into achieving a basic
nomic equality, and that thereafter the peoples would
an easy adjustment to equal human dignity. Some
rs ago I began to be aware of another solution, a solu-
which the moving finger scribes into current history.
he book which opened my eyes was published in 1951
o, at Cambridge, England. J. S. Furnivall had spent a
ime in colonial administration in India, Burma, and
Africa, and had had a careful look at what the Dutch
e doing in Java. Retired, home to England, he wrote a
k called *Colonial Policy and Practice*. In it he said that
nations which held other nations in colonial subjection
ified their rule by saying that they were bringing wel-
, or well-being, to the backward peoples—and he said,
ne well-being is offered." He instanced efforts in educa-
, health, and soul conservation. "But," he said, "the
fare doesn't stick; it doesn't take; it doesn't spread."
e answer is," he said, "first you turn people loose, and
they make their own well-being." . . .

—GEORGE S. MITCHELL, in *Minority Groups: Segregation and Integration* (Columbia University Press)

othered Doubt

Many a Christian minister doubts what he preaches, and
rs to question honestly and fully lest he might come to
bt more. He continues to preach what he thinks is
ected of him. He feels that if he should part company
his fellowship he would be socially and professionally
outcast, and economically adrift. Often the intensity of
inister's public assertion of his faith is effort to smother
bt as to what would be the result of free, honest
uiry. Having talked with scores of ministers, I do not
te simply from general impressions. The internal politics
ome denominational hierarchies are so highly elaborated
for a man even to move from his own administrative
rict means that his hope for advancement is largely
ed. Lack of real courage and of intellectual honesty on
part of religious leaders is one of the chief difficulties.

—ARTHUR E. MORGAN, in *Search for Purpose* (Antioch Press)

wer of Forgiveness

orgiveness is never an easy or simple experience but
would have us know what He has known all along:
giveness is the way out. Forgiveness must begin with
selves. Perhaps our most difficult person to forgive is
selves. We know we should have known better. We
prone to despise and depreciate ourselves. It is simple
sometimes exceedingly comforting to condemn our-
es vigorously and viciously. It is a sort of "something
n do" to say, "I once did such and so" or "I once was
ad sinner so I can never be expected to do what God
uld want me to do or be what He would want me to
" We must learn to forgive ourselves or not even God
forgive us. We will make no personal progress until,
derstanding the power of forgiveness, we forgive our-
es and then let God forgive us. **Therein is release,**
ver, and a future for you.

—TED HIGHTOWER, in "Forgiveness Is the Way Out"

On the Same Side

When Judaism and Christianity are compared with each other, the sense of their diversity from each other is a natural conclusion. It is as if they were on opposite sides of a fence. Yet when they are seen in the light of a third element, such as Nazism or Communism, the impression changes quickly, and Judaism and Christianity are seen rather as being on the same side of the fence. . . .

—SAMUEL SANDMEL, in *A Jewish Understanding of the New Testament* (Hebrew Union College Press)

The Social Good

. . . the inquiry has been made in the conviction that the true interests of the members of all bodies of Christianity (that is, their *religious* rather than their institutional interests) are essentially one, and that the higher religious aspirations as well as the plain humanity, of the non-Christian majority, are closer to those of the Christian minority than is commonly appreciated by either group. Truth has been sought in humility, and the results have been stated in honesty—not sparing Christendom or its Protestant elements. If portions of these results are selected for attacks upon religion and damage to liberty in partisan or sectarian warfare, let the disputer be anathema! If the effort serves painful thinking and difficult decisions in Protestant and other circles, content! Broad and wholesome liberty, in which religious liberty is a constituent element, is the social good in view.

—M. SEARLE BATES, in Preface to *Religious Liberty: An Inquiry* (Harper & Brothers)

Expensive Space

Millions of dollars are spent by book publishers to provide the margins on the pages. Approximately one-third of the average book page has no printed matter on it whatever; that third constitutes the margin.

But the margins are by no means useless. Publishers know that unless they devote a third of the page to good margins, there is a good chance that the remaining two-thirds of the page will not be read. Try reading a book with the margins covered up and see how difficult it is.

—GASTON FOOTE, in *Footnotes* (Fleming H. Revell Co.)

Social Inequality

It may be argued that before the eighteenth century equality was accepted as a governing principle only within certain social groups, mostly aristocratic and privileged, but not in the relationship of these groups with others. The great political and social movements since the American and French revolutions, however, have aimed at extending the application of the principle to all individuals without regard to their social position. These movements have been successful to a certain extent, inasmuch as the broad principle of equality has come to be universally accepted. The end of the story, however, has not yet been written, because a wide gap separates doctrinal professions from actual practice. The more universally the principle of equality has come to be accepted, the more striking has been the revelation of how strongly inequality is embedded in social practice. Nevertheless, it is typical of our time that more conscious efforts are being made, on the national as well as the international level, to eliminate this discrepancy between doctrine and practice. . . .

—MAX SORENSEN, *International Conciliation* (March, 1956)

Religion and Health

PSYCHIATRY AND THE BIBLE, *by Carroll A. Wise. Harper & Brothers, 180 pp., $3.00*

By PAUL B. MAVES

The title of this book is misleading and therefore many who would find it extremely helpful might be inclined to overlook it. Actually it is a book in which the psychological study of religious experience is used to throw light upon many important biblical concepts and in which it is shown how the Christian faith contributes to health.

WISE

It illustrates how the psychological study of man can enrich our understanding of the biblical view as well as how it can be informed by biblical studies. It not only throws light on our understanding of certain biblical concepts but it also provides insights for evaluating behavior and practice in the Christian community. It might have been entitled "Illness and Health in Christian Experience."

The author writes that his "aim . . . is to write in a way which will help the reader to understand something of himself and his experience [and] . . . to bring understanding through the method of relating the insights of modern medicine and psychiatry to those of religious faith as expressed in the Bible."

It is written not only to be read but to be used as a text for group study. To this end questions are listed at the close of each chapter, along with suggestions for further reading. Much of this material has been tried out in adult study groups.

Perhaps a quick outline of the contents will illustrate best the drive of the book. Chapter one, "Health, Religion, and the Whole Man," gives an excellent definition of illness and health as experience. Then it summarizes the biblical view of the problem of illness. This leads into a discussion of the relation of illness to sin, of health to redemption, and of the life of holiness to the responsibility one has for fostering health.

In chapter two, "Fear, Anxiety, and Faith," Carroll A. Wise discusses what we know psychologically about anxiety in human experience and leads into the biblical view of anxiety. He takes up the relation of anxiety to temptation.

"It is anxiety that leads man to sacrifice important and real goals for immediate satisfactions, to try to force reality to conform to their wishes, and to seek power over others." Jesus knew anxiety but he was not driven by it and so resisted the temptations. There is a discussion of the nature of true faith and the relation of faith to healing.

Chapter three on "Guilt and Forgiveness" deals with the relation of guilt to illness and with certain unhealthy pseudoreligious defenses against guilt, with the handling of guilt in the Bible by law and by forgiveness, with the unpardonable sin, and with the nature of forgiveness.

Chapter four takes up "Love, Hate, and Health." The author attempts to spell out the nature of true love and why it is so hard to love. He surveys anger and hatred in the Bible with considerable space given to Jesus' teaching about love and anger.

He has an intriguing section on love and judgment in relation to the nature of God and another on what it means to love oneself. The latter certainly needs clarification and Wise is very helpful at this point.

Chapter five, "The Healing Fellowship," treats the relation of the Christian community to the Christian life. He points out that there are two processes in healing; one has to do with relationship to others and the other with the structures of life.

"The futility of much 'faith' healing lies in leaving the entire structural side of life out of consideration. . . . On the other hand . . . medical healing which leaves out of consideration the emotional and spiritual life of the patient is not adequate and at times may be harmful, for it may heal the patient's body while leaving deeper illnesses untouched. Or it may help a patient to escape from a deeper illness by refuge in physical symptoms which cannot be cured."

Many will find that his discussion of the nature of belief, worship, and service, which includes a distinction between the healthful and unhealthful trends in the believing, worshiping, and serving community, is the best part of the book.

"The real Christian Community is not then, founded on rigid formulations, but one founded on relationships mutual trust and love. Here love i be thought of in terms of the self-giv of God to man, and man's response showing a measure of this self-giv to his fellow men. In this mutual perience of receiving and giving co fulfillment, health and wholeness."

An appendix outlines the vari fields for service in the area of hea and religion and what the Church do about them.

Here and there some will be able take issue with a turn of phrase o shade of meaning, but on the wh this is a very good book. It should worth having on one's shelves for o own reading and for loaning to pari ioners. For the purposes of st groups, it seems to me the chap would need to be divided into seve sections with a session on each sect

This is an excellent, nontechnical troduction to the area of religion health.

Christ and the Scrolls

THE DEAD SEA SCROLLS AND T ORIGINALITY OF CHRIST, *Geoffrey Graystone. Sheed & W 117 pp., $2.50*

By J. PHILIP HYATT

This volume by a Marist priest, be ing the imprimatur of the Roman Ca olic Church, is designed to study impact of the Dead Sea Scrolls u the origins of Christianity, and in p ticular to criticize the extreme vi expressed in the popular book by mund Wilson, *The Scrolls from Dead Sea* (Oxford University Pr $3.25).

Geoffrey Graystone shows clea that he has read the scrolls (unl some writers on this subject!), and at home both in the discussion of discoveries themselves and of bibl subjects. As one might expect, he counts the possibility of direct fluence of the Judean Covenant upon Jesus and early Christianity. conclusions are clearly stated:

"Direct, causal influence of Qumran writings on the origins Christianity has been ruled out in course of our investigations. Indi influence—especially for the later N Testament writings—by way of a c tain diffusion of ideas, as part of general body of apocalyptic writi and notions, is possible, but not to exaggerated. At most it concerns vocabulary, the 'periphery' of the N Testament."

Yet he says, "no one will deny valuable and unexpected light wh

ew scrolls have shed on the Jew-
orld of the first century."
s is a valuable book, written in an
esting and clear style. The same
ct treated from the standpoint
rily of historical research rather
of apologetics would lead to some-
different results. Perhaps we
ne unduly disturbed over the pos-
y of Jewish influence upon Chris-
origins, and over the question of
riginality of Christ.

e Preacher's Task

MAN WHO WOULD PREACH, *Robert E. Keighton. Abingdon ess, 138 pp., $2.50*

OBERT J. McCRACKEN

y should a man who has books on
hing by Buttrick, Oman, Kennedy,
ock, and Stewart buy any more?
they not said nearly all there is
y? Besides, is not skill in preach-
best acquired by assiduously ap-
g oneself to it rather than by read-
ooks about it?

EIGHTON

The questions are well grounded but they will not be pressed by the minister who reads *The Man Who Would Preach.* In its treatment of an old subject it is uncommonly stimulating and is marked throughout by original insights, perceptive com-
s, sagacious and practical counsel
ring every phase of the ministry—
inister himself, the age in which
inisters, the substance, form, and
ery of his message.
bert E. Keighton is obviously a
ed bookman and a master hand
e use of quotation and illustration.
as had long experience both as a
r and a professor of preaching and
drawn expertly on his findings in
fields.
ould especially commend his book
en in the midterm of their minis-
It will enable them to do some
ine stocktaking about the real
re of their task and to make an
st appraisal of their capabilities—
imitations—in discharging it.
will quicken their faith in the
hing office and inspire them to
e the most of their ministry. And
some Saturday night the con-
nt to preach should be wanting,
will be well advised to pick it up,
to the epilogue, and read aloud its
uding paragraphs.

Social Action Handbook

THE MODERN SAMARITAN, A Handbook on Christian Social Action, *by Clair M. Cook. Methodist Board of Social and Economic Relations, 740 Rush St., Chicago 11, Ill., 80 pp., 35 cents (paper)*

By JOHN BRANSFORD NICHOLS

This handbook, while authored by a Methodist minister trained in the field of social ethics, is the result of much study and discussion by the "official" Board of Social and Economic Relations of The Methodist Church, a board with lay and clerical members.

Ministers and laymen alike will welcome this stimulating, concise, well-balanced, and suggestive guide. Divided into six chapters, the first is devoted to biblical and theological bases for social action. Then politics, economics, race relations, civic welfare, and techniques for action are discussed.

The absence of chapters on the alcohol problem and international relations is due to the fact that the Board of Temperance and the Board of World Peace are specific Methodist bodies which cover those fields with their own materials.

The handbook is called a primer. Designed to initiate thought and discussion, it does not represent a policy statement of the board or the church with which Methodists are obliged to agree.

A local church committee or a conference board of social and economic relations will find this booklet very valuable in promoting discussion of social issues. Seminars and workshops for youth and adults may be built around it. The book should be on every minister's desk and should be placed in the hands of key persons in the local church.

It carries an excellent bibliography of books, pamphlets, and films of recent origin. Both footnotes and bibliography offer leads and helps for further investigation, and in many cases names, addresses, and prices are quoted to enable readers to augment sources of information for consideration.

The opening chapter recognizes that today we cannot be good Samaritans in individual action in the same sense that the simpler life of earlier times made possible. Nevertheless, the Good Samaritan must still express his love for needy men, and it is usually through Christian *social* action that the Christian individual effectively expresses concern for fellow men.

The prophets receive rightful consideration as part of the inspiration of social action. Jesus stood squarely in the prophetic tradition, and established Christian love as the incentive of our living. As Clair M. Cook phrases it: "Love of man without love of God can be no more than humanism. Love of God without concern for other persons is an equally hollow formalism of the kind Jesus found repulsive. . . ."

There are suggestions for organizing a local church committee. The author stresses the importance of getting facts to constitute the basis for intelligent study and social action. Practical suggestions about sources, leadership, audio-visuals, group participation, resource persons, publicity, and "follow through" are found in abundance.

The Good Samaritan told the innkeeper to take care of the victim he found, but he also told him he would return to finish the job. The good Christian will do no less. Discussion must eventuate in action, and short-lived action and interest will not suffice as we submit ourselves to God for use in Kingdom work.

From the Jewish Side

A JEWISH UNDERSTANDING OF THE NEW TESTAMENT, *by Samuel Sandmel. Hebrew Union College Press, 3101 Clifton Avenue, Cincinnati 20, Ohio, 321 pp., $5.00*

By WESLEY C. DAVIS

The relation of Christianity to Judaism has been debated, inconclusively, for 1900 years. That the initial relationship was exceedingly close is undeniable; but just why the two drifted apart and just when the cleavage became complete are still open questions.

From the Christian side much has been written, mostly in the nature of introductory studies or of apologetics. These writers have generally assumed the superiority of Christianity, and by contrasting the best side of Christianity with the worst side of Judaism have presented that ancient faith to tremendous disadvantage.

A fair examination of the problem demands, of course, a knowledge of the literature involved. Here Christians have the advantage; since the Old Testament is a part of their Bible they have some acquaintance with it, even though they may occasionally look upon it merely as a point of departure.

Jews, on the other hand, are relatively unacquainted with the New Testament. Most of them deliberately shun it, feeling, as they do, that the picture of Judaism presented therein is less than fair, and that the anti-Semitism

from which the race so long has suffered stems largely from it.

But in recent years this question of relationship has been approached from the Jewish side also, and by scholars whose main objective is to make some honest contribution toward the solution of a problem which still has power to plague. Such a study is Samuel Sandmel's *A Jewish Understanding of the New Testament.*

Sandmel has a deep appreciation of the Christian faith and of the New Testament. He has his biases, as he confesses; but a historical study such as this is, he feels, more likely to be objective than one made in the propagandistic vein.

If there are places where we cannot go along with the author, let us remember that he writes not for Christians, but for that great number of intelligent American Jews who have a religious curiosity; he writes to acquaint them with the book that has meant and still means so much to their Christian neighbors and has entered so largely into our common culture. Sandmel feels that the anti-Semitic passages in the New Testament are inharmonious with essential Christianity, which in the beginning was considered a special phase of Judaism. As a matter of fact these passages are an embarrassment to many Christians who interpret them as the product of the age in which the books were written. His approach is liberal, and the spirit in which he writes is irenic.

But Sandmel makes several trenchant criticisms of the New Testament and of the faith that lies behind it. Often I can see the point of his criticism, though I may not always agree with his conclusions. Space allows only a brief mention of one or two of these points.

Sandmel—along with Jewish scholars generally—finds Paul difficult if not impossible to understand. The Apostle operates with conceptions of revelation, sin, salvation, and related subjects which are alien to Jews; in his basic assumptions he is often unfair to Judaism. This is largely due, Sandmel feels, to the influence of Hellenism—particularly of mysticism—on his outlook and thinking. This emphasis on mysticism in Paul is, in my view, somewhat overdone.

Sandmel's treatment of the Gospels is not altogether satisfactory. While he rules out anti-Semitism as indigenous to primitive Christianity, he yet finds—far too frequently and too emphatically it appears to us—an anti-Jewish bias at the very heart of a pericope. Surely the early Christian preachers as well as the collectors of these stories were much more positive in their purpose than Sandmel's view would allow.

Many of Sandmel's criticisms are valid; some, no doubt, arise from the difficulty of Jews to understand the Christian point of view. I rejoice in this successful attempt from the Jewish side to bridge the gulf of misunderstanding, and to bring about a deeper trust between the two groups which have so much in common.

Report of the Study On Theological Training

THE PURPOSE OF THE CHURCH AND ITS MINISTRY (Reflections on the Aims of Theological Education), *by H. Richard Niebuhr (in collaboration with Daniel Day Williams and James M. Gustafson). Harper & Brothers, 134 pp., $2.50*

By GERALD O. McCULLOH

This book is the first volume of the report of the Study of Theological Education in the United States and Canada. The study was made by a special staff in co-operation with the American Association of Theological Schools. Financial support was provided by a grant from the Carnegie Corporation. The director was assisted in the study by D. D. Williams and James M. Gustafson.

The present volume was prepared by the director, H. Richard Niebuhr, as an introductory statement. General interpretative presuppositions and reflections are presented on "The Church and Its Purpose," "The Emerging New Conception of the Ministry," and "The Idea of a Theological School."

The discovery that the denominationally affiliated theological schools share "a community of discourse and interest that transcends denominational boundaries" will not come as a surprise to many readers. The vast majority of theological schools in the American Association are church-related schools in this sense.

Likewise the ministries performed by the seminary graduates will be in churches which have their institutional ties within the pattern of church life as it appears on the American scene. The Church is the larger community in which the schools and the churches dwell together. It is in the midst of the manyness of the churches that the experience and realization of wider Christian community has appeared in response to the inclusive outreach of the Christian faith wherever it is understood.

The pitfall of all theological education—the danger that it become "indoctrination in a peculiar tenet"—will be present in a denominationally affiliated school, to be sure. It is a
danger for a nondenominational s
nary where a particular schoo
thought or theological climate
dominates. The word of warning ag
"the confusion of a branch of
Church with the whole Church
timely and well stated.

In the conception of the ministry
term "The Pastoral Director" is
ployed to call attention to certain
isterial tasks of particular contempo
importance. Preaching is describe
having a different aim than before.
purpose of preaching is now past
looking toward the instruction, per
sion, and counseling of persons wh
becoming members of the Bod
Christ.

As director of the organization o
church and the community of those
give their loyalty to it, the min
must be effective in the office of
ganizational head. Admonition ag
the director's becoming merely a
operater" is wisely given.

There will not be general agreem
with all the comparisons made in
spect to the various offices of preac
priest, counselor, and director. To
however, this section of the book
more thought provoking than
others. A clear conception of
Protestant ministry must certa
emerge if the calling of the minist
to attract the capable young men
women whom the Church needs i
leadership.

In discussing the theological sch
themselves the author points to
perennial problem of the curriculu
evidencing a lack of a sense of direc
in the seminary program. It may
inevitable that a certain pluralism
practice will appear as the semi
faculties and academic administrat
attempt to prepare men for the cha
ing ministry which the author has n
in the preceding section.

A lack of any such attempts at
commodation of the curriculum
cause of a loyalty to a traditional
tern of studies or in obedience to s
ecclesiastical authority would b
much more dangerous symptom.

The seminary is asked to be the
tellectual center of the Church's lif
needs also to be a core communit
Christian fellowship, and a contin
experience of intellectual and spiri
contact with the contemporary worl
ideas and affairs.

Subsequent volumes of the report
scheduled to deal with the histor
the ministry, and also more formal
tabular reports on the study it
These will be eagerly anticipated
ministers and laymen who are c
cerned with the important enterpris
ministerial education.

hat Makes Sermons

NCIPLES AND PRACTICE OF REACHING, *by Ilion T. Jones. bingdon Press, 272 pp., $3.75*

ROBERT WHITE KIRKPATRICK

iscriminating readers are tempted to of a few books, "That is the kind of k I wish I had written." Many will e this one among that number.

erhaps one secret behind the writ- of such a book is the superlative e ascribed to his subject by this professor of practical theology at San Francisco Theological Seminary. "The sermon," he maintains, "is the most important single redemptive force of the week in every community where there are Christian churches."

JONES

In the light of h a regard for his subject, it is not prising that Jones reveals in his k a penetrating, practical knowledge he elements involved in preaching. s knowledge consistently refuses to restrained by the boundaries of miletics," narrowly considered, and nonstrates a rewarding facility in re- d disciplines.

he total size of the book suggests npactness, while a study of the con- ts suggests comprehensiveness. One der seeking for general enrichment l soon find it. He will also find him- f lured on by an engaging style and nulated by sparkling illustrations l quotations. Another reader en- ed in critical study will find the out- e of each chapter so lucidly evident, e by page, that the successive por- ns and their relationships are never atter of doubt.

was especially pleased to find that addition to chapters dealing in rela- e isolation with various elements of aching there are chapters concerned h such valuable considerations as the p-by-step procedure of actual ser- n preparation.

he value of the volume is enhanced the addition, at the close of each pter, of a "Suggested Reading" list, l especially by the eleven-page, ssified "Selected Bibliography" with ich the book concludes.

Ministerial students will find in this k a trustworthy and winsome guide. ny a parish minister will discover in so much of helpfulness that he will h he could have explored its pages ner.

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A Force Within

THE WILL TO BELIEVE, *by Marcus Bach. Prentice-Hall, 184 pp., $3.95*

By ROBERT S. CLEMMONS

"Religion," according to Marcus Bach, "is a living force within you. It is a living response to the will to believe." You cannot find God at the end of an argument. You find him with an affirmation. This is a volitional act which each person must take for himself.

The Iowa University professor of religion comes dangerously close to mechanical self-hypnotism when he explains the technique for this affirmation thus: "Every hour, on the hour, say to yourself, 'I believe in the power of the living God.'" If God is as immanent as Bach implies, then man does not need to hypnotize himself to feel God's power.

Later Bach contends that religion is a personal encounter with God. This concept is so individualized that persons are rendered incapable of making normative or spiritual judgments about life. The idea has serious consequences for God's relationship to human history. Man's big problem, as Tillich points out, is accepting the fact that he, a finite creature, is accepted by God who is transcendent.

This view of the problem of encounter in religion sets a completely different dimension to the problem from the one described here by the author. Our belief in a better world around us is grounded in God's rulership over human history.

Perhaps the most difficult portion of this book for many Christians to accept will be the author's argument for the will to believe in the life after death. He tries to set up the plausibility for his argument by the contacts with the unseen world made by the Spiritualists. Is the Christian concept of life after death built on this kind of phenomena or is it built on the Resurrection of our Lord?

You remember that when this problem was brought to Jesus he took sides with the Pharisees who believed in the Resurrection, as over against the Sadducees. He asserted that God was God of the living and then he went out to live and die on the basis of this assertion, showing that death has no power to make God cease to be God. Is not this the Christian basis for the belief in the life after death, rather than computations of psychic phenomena?

This book is very easy to read. It is so printed and set up that persons seeking inspiration and guidance can turn to it for help. No doubt it will give many men and women a real lift as they seek to explore the will within, around, and beyond. It has some very discerning observations concerning the dynamics of the spirit. It should be read with an alert mind.

Wesley Prayer Book

THE JOHN WESLEY PRAYER BOOK, *commentary by W. Maynard French. Current Religious Thought Book Shop, 133 pp., $2.00 each, $1.50 for 10 or more*

By ALFRED B. HAAS

We are indebted to W. Maynard French for bringing together services for public and private worship from the tradition bequeathed to Methodists by John Wesley. The attractively bound book of 133 pages consists of six divisions.

The first deals with General and Morning Prayer. Here the writer gives a provocative commentary on the outline of the service Wesley sent to America in 1784. One says "provocative" purposely, for French writes in a style that is apt to produce arguments. He says too little and means too much. His dogmatic approach to liturgy at times is similar to the biblical literalist dealing with a thorny text.

FRENCH

One gets the feeling that French is paraphrasing a modern chorus: "How do I know? The Prayer Book tells me so." The heritage of the Protestant Episcopal Church is a rich one, steeped in the glory of the Anglican liturgy which nourished the Wesleys, but one wonders whether modern Methodism gains much by aping an old tradition. Communication of the Gospel can be hindered by slavish adherence to words and phrases no longer immediately clear, no matter how "pure, strong, and elegant" they may be.

No matter how much we may deplore the loss of the classic tradition, we do not help people by insisting on the jargon of *Jubilate Deo, Te Deum* or *Benedictus.* And to say bluntly: "There is little opportunity in Wesley's Sunday Service for mind wanderings or lack of interest" makes one wonder how close the rapport is between the writer and the average American congregation.

Following the commentary, French has the service printed in varied type and with the music placed at the position in the service where it would sung. This is most commendable saves the finger-in-the-back-of-t book technique now necessary if *Methodist Hymnal* is used. It remedies the total lack of music in Book of Worship.

The section on "Preface to Even Prayer" follows the same order, w only one page of commentary necess since much of the form has alre been dealt with.

"A General Supplication," or wha known in the Book of Common Pra as "The Litany," is accepted by author as adapted (by Wesley? We never told). There is no mention of comparison *in actual participation* the monotonous saying of the Rosary the Roman tradition. No mention made of the fact that this service, m than some others, assumes inform growing, trained churchmen and i wasteland wandering for the one se ing the way to Christ and his Chu

Perhaps Englishmen recognized when they produced *The Grey B* with its attempt to modernize much this archaic language and save us fr asking to be delivered from ideas things totally incomprehensible to Others, like John Baillie in his *Di of Private Prayer* (Charles Scribn Sons, $1.50), set out on the brave venture of putting great ideas in for which speak to this year of our Lo

Note these words which I lift fr the General Supplication: deprecati vainglory, inordinate, succour, ne gences, endue. These are woolly wo which wrap vital ideas. They also p tect the congregation from seeing meaning of Christ's teachings.

"A Service of Penitence" is prece by some very helpful reasons for its today. The one page of commentary this shows French very much aware modern man.

"The Holy Communion," increasin taking its rightful place as the cent service of worship, is given backgrou by French's commentary. At times uses statements without support them historically, as when he writ "It is interesting to note that the Me odists at Oxford were the first to water with wine for their celebrati of the Lord's Supper."

He makes no mention of the fact t the Prayer of Consecration is really such a prayer and is but a restatem of the Passion taken from the Gosp Nor does he note the absence of Epiclesis in our ritual, no invocation the Holy Spirit. In the Ritual the mu is again inserted at the proper pla and the Nicene Creed printed. (It now found in the Book of Worship not in *The Methodist Hymnal.*)

(*Continued on page 34*)

Keep Passers-by Posted on Church Activities with

The modern all-metal HEADLINER OUTDOOR BULLETIN BOARDS

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THE HEADLINER SUPREME, the all-metal bulletin board illustrated at left, is finished in durable metallic bronze baked enamel and electrically welded for perfect fit and rigidity. The entire board is granodized to insure protection against rust and to provide a smooth foundation for the enamel—a process exclusive with Headliner Bulletin Boards. It's insect-proof and weather-proof too! The board measures 50x72 inches, and has a removable 41x45-inch copy board. Important extras that are yours at no extra cost include 609 copy letters and figures, supply of touch-up enamel, and—if you desire—an "in memoriam" plaque engraved to your order. Order by number. **MR-1000.** Freight or express extra from Nashville, Tennessee; shipping weight, 224 lbs. **$337.50**

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THE HEADLINER STANDARD . . . economically priced at $230.00

The attractive all-metal bulletin board illustrated at right measures 50x57 inches, has a 44x38-inch inner copy board, and is finished in Etruscan Bronze baked enamel. The church name plate—backed by translucent white glass and set in rubber channel—is limited to 25 letters . . . extra letters, $1.00 each.

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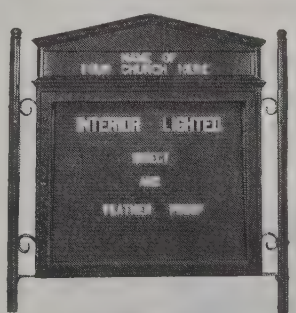

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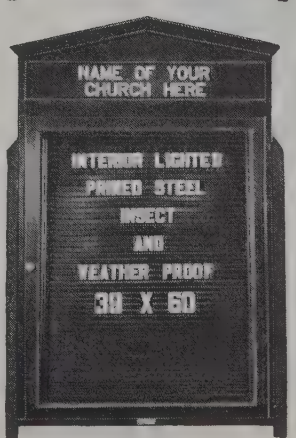
The bulletin board illustrated at right is 39x60 inches in size with 33x42-inch inner copy board, and comes complete with standards, and 609 letters and figures. Except for wooden frames for inner copy board and wooden liner in door frame, the Headliner Special is of rust-proofed metal, finished in Etruscan Bronze baked enamel.

Specify either black inner copy board with white letters, or white inner copy board with black letters. Church name plate is limited to 25 letters . . . extra letters, $1.00 extra. Erecting equipment for lawn or wall mounting included; specify. **MR-4000.** Freight extra from Nashville, Tennessee; shipping weight, 203 lbs. **$215.00**



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"The Psalter," a helpful one for most of the major Sundays in the Church Year, is given without any comment. The Revised Standard Version is used, and the National Council of Churches designation of "Kingdomtide" as a part of Trinity Season is followed.

It is to be hoped that French will take more time to produce his next book in this field. This whets the appetite of all those sincerely interested in rediscovering John Wesley and renewing a deep concern for doing all decently and in order in God's House. But it bears all the marks of a hurried job, done to get something on the press.

There is the sense of antiquarian interest here also; as if liturgy preserves worship like the quiet wings of a colorful butterfly resting on cotton behind glass. Was not Wesley afraid Methodism might become a dead sect? This prayer book is not Wesley. He was indeed *homo unius libri*, but that *one book* was not a prayer book.

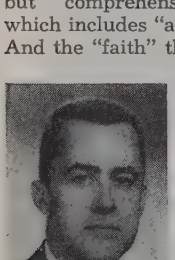
A Modern Wedding

FAITH, REASON AND EXISTENCE, *by John Hutchison. Oxford University Press, 306 pp., $4.50*

By R. EUGENE GILMORE

Philosophy and religion, reason and faith, are firmly wedded in this book. But they are *wedded* on the basis of common interests and common need of each other; they are *not* (but definitely) made identical.

The "reason" that is wedded to faith is not "rationalism" or "intellectualism," but "comprehensive reasonableness," which includes "adequacy to the facts." And the "faith" that is wedded to reason is not intellectual assent to propositional truth or mystical experience. Rather it is faith that emphasizes intention, decision, commitment, "personal trust."


HUTCHISON

John Hutchison urges against irrationalism: "Unthinking faith is a curious offering to be made to the creator of the human mind." Moreover faith is made primary and inclusive of reason rather than the reverse. For reason can operate only on the basis of certain assumptions which are matters of faith. Hutchison says of this view of religion that it "revolutionizes the relation of faith to reason."

I have no objection to this if the revolution is dated from Kant rather than with Hutchison and those moderns who have influenced him most. Many of us have long been accustomed to thinking of "the primacy of the practical reason" and that "life is deeper than logic."

The values of this book are evident. The author has a background of active ministry in the pastorate and of a practicing professional philosopher in several universities. He manifests a knowledge of all the major problems that must be met in philosophy of religion.

I like the way he meets the challenge of the logical positivists and the philosophical relativists. He is not overawed by the Barthians and the existentialists. He knows how to accept the values without the extreme emphases of these modern cults. He is aware of the present atmosphere in philosophy and religion that has been stimulated by Paul Tillich, Reinhold Niebuhr, and Martin Buber among others.

I accept with Hutchison the "person-person quality in human relations," expressed by Buber as "I-Thou." But of the following I am more than hesitant: "Moreover the consciousness of self and of other-self both emerge from the original and irreducible I-Thou relation." This is a speculative attempt to explain a hard empirical fact. We have no way of knowing what an original "I" that is not consciousness of self is.

Empirically we are conscious of ourselves, each one of his own self directly and of other selves inferentially. I can accept with the author also the belief that we must deal analogically with ontological matters: "All that mortal men, bound as we are to experience, can possibly say or think about a transcendent object is that it is *like* this or that object or relation within experience."

But why not use the whole of self-experience as the analogue rather than some object or relation within that experience?

Now I realize that I have appeared at a very modish modern wedding with my old-fashioned Methodist-Personalist slip showing! Not all Methodists are personalists, nor are all personalists Methodists. But all personalists were pretty thoroughly snubbed at this wedding. The personal names Bowne, Brightman, and Bertocci do not appear in the Index, and the first two appear with only brief reference in the text. Many of us would have rejoiced had the author sought to enter into communication with us, too, even though it had been on a critical basis.

Critical Interaction

THIS WORLD AND THE CHUR (Studies in Secularism), *by How Hong. Augsburg Publishing Hou 143 pp., $2.50*

By FRED D. GEALY

Howard Hong, chairman of the D partment of Philosophy in St. C College, herein presents five we organized and pungent chapters deal with the problems of secularism and Church. These consist primarily in problems of truth, vocation or meaning of work, and the Church the community.

The essential concerns of pc Reformation thought in and out of Church are brought under rapid revi and made to issue in a richly meani ful Christian perspective.

After a brief characterization of correspondence-empiricist, rational intuitionist, pragmatist, and skepti views of truth, Hong insists that Chr tianity makes its own kind of tr claim. Truth Christianly understood "theocentric, existential, personal, a moral." The arguments here are c cise and convincing. The Christian terpretation of man involved is also cellently presented.

The chapter on vocation and w clarifies both the Reformation and contemporary perplexity with reg to the religious meaning of activity the world. "God does not call us to accountants, professors, horse train or farm boys, but he does call ho trainers and professors, accountants farm boys to the truly human life life of forgiveness and abiding gr hidden in Him."

Four types of relationship are sta as possibilities with reference to Christian in the world: withdrawal, i mersionism, parallelism, and crit interactionism. To withdraw is abandon the world to itself. To be i mersed in the world is to degrade ligion to an instrument. Parallel judges human activity as of little no significance in the religious life: the sight of God, the relativities of h tory and human ethical striving beco equalized." Hong rightly advoca critical interactionism.

"Denying the dualistic pessimism withdrawal, the pantheistic optim of immersionism, and the complac defeatism of the parallelist, the int actionist affirms in a dynamic tensi filled unity the transcendent devot and God-centeredness of withdraw the emphasis upon the doctrine of cr tion and the necessary relationship faith and life of the immersionist, the two-world view of the paralleli

e perspective of the book is pro-
dly Christian and is a point of view
hich one may solidly stand.

ay from the Pulpit

MINISTER BEHIND THE
ENES (The James A. Gray Lec-
es at Duke University, 1955), *by*
orge Hedley. Macmillan Co., 147
, $2.50

DGAR N. JACKSON

orge Hedley, chaplain of Mills Col-
as well as its professor of Eco-
cs and Sociology, does a useful
well in his examination of the
nal life of the minister. As with
sermons it is not a matter of
her it has ever been said before as
as it is how effectively it can be
again. In what is a sermon to
hers Hedley brings from his own
and experience an interesting
tation and a fresh approach to the
work of the parish
ministry.

HEDLEY

Built around a survey made among ministers of Southern California, it compares the personal practices of a large number of men with what Hedley thinks might be wise procedure. Not only does he deal with more obvious matters of private ions and effective reading, but the insight of an economist he at the special problems raised in ish by the way a minister handles ersonal finances, and as a sociolo-ne looks at the parsonage family its special privileges and problems. en the life of a person or a family tinually subjected to public view, more than ever important that the d the scenes activity be so wisely ed that it adds rather than sub- from what is seen. Not only the ration of services is important, lso the preparing of one's mind oul. This soon involves habits of ht, attitudes toward free time (if and the care of the body. None of are overlooked in a book that rates a clear, clean style as well as s about it.

st books related to the ministry with the more obvious technical ts of the profession such as hing and counseling. Here is a l little book that focuses attention e man in the job. It is winsomely and should bring enjoyment and to the minister who reads it.

YESTERDAY SPEAKS TO TODAY

Ivan Lee Holt

Jonah, Micah, Habakkuk, Jeremiah, and Haggai—men of God in the eighth and seventh centuries before Christ—speak to today as surely as they spoke out in their own time. These prophets were concerned with war and international relations much as we are today. Yet these men did not lose heart, but trusted in the wisdom and power of God to save them.

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The Despised Morality

COMMUNISM AND CHRISTIANITY, *by M. C. D'Arcy. Penguin Books, 192 pp., 65 cents (paper)*

By THOBURN T. BRUMBAUGH

For those who wish in the briefest possible span of reading to discover the essential differences between communism and Christianity, this book is admirable. On the whole the analysis of communist teaching and practice and the exposure of their shortcomings seem to me better than the treatment of Christian thought and action as a more excellent way of meeting the ills of society.

This may be due to the fact that the author is a Jesuit priest, albeit a very able one. Protestants should read this book, if for no other reason than to learn how well versed are our Catholic coworkers in all the heresies of history, including our own.

For me the supreme value of this little volume lies in the scholarly manner and adroitness with which M. C. D'Arcy shows how Marx, Engels, Lenin, and Company, in their avid acceptance of the materialistic conception of all nature and history and the dialectical logic which in the nineteenth century seemed to support it, went so far as to bring discredit upon their whole system in the present atomic age.

For not only can "the hydrogen bomb put an end to all the hopes for a classless society" (by eliminating both capitalist and communist culture); it has brought in a new age of more spiritual concepts both of matter and of history than Marx or Lenin could possibly have envisioned. To this threat to materialistic determinism Stalin's only reply was a more logical application of the rule of the enlightened minority, which in turn aggravated the very despotism which communism was presumed to obviate in a free and classless society.

Nevertheless even a Christian must recognize that communism thrives on the yearnings of the unprivileged and the hopes of the oppressed. For nineteen centuries these have been waiting in vain for the redemption which Jesus Christ taught his disciples to bring about. This gives D'Arcy pause, but he contends that Christianity has a far more satisfying Gospel of both social and personal salvation than Marxist economics or political communist doctrine.

Christianity is both historical and supernatural, and all existence moves toward a divine event of unity and peace. Here the author falls into traditional theological argument, particularly in his interpretation of the Atonement as "At-one-ment" with God.

When one has finished this book it is to realize that "where so much power exists in the different nations of the world, it must be harnessed to peaceful purposes. This cannot be done unless the despised morality of Christianity be taken seriously and put into practice."

Yet this does not point to a social panacea whereby mankind shall realize all of its fondest yearnings on this earth, but to a "secret revealed in the God of the New Testament who is not a philosophic absolute or a dark fate or a far-off principle of Goodness. He is a living God, creator and sustainer of all nature and life, who so creates that human beings, a reflection of his goodness, are directed to an everlasting end of immortal happiness, which by our graced freedom we can all attain."

THE CHURCH IN THE NEW TES MENT PERIOD, *by Adolf Schla (trans. by Paul P. Levertoff). M millan Co., 335 pp., $4.25*

This volume by the late professo Theology at Tubingen is the first of books to be translated into English it the German scholar gives a deta study of first century Christianity.

THE RELIGION OF NEGRO PR ESTANTS (Changing Religious titudes and Practices), *by R Funchess Johnston. Philosoph Library, 224 pp., $3.00*

The religious beliefs, objectives, experiences of Negro Protestant rural and urban areas are presente a thorough study by the author companion volume, *The Develop of Negro Religion* (Philosophical brary, $3.00).

Reviewers

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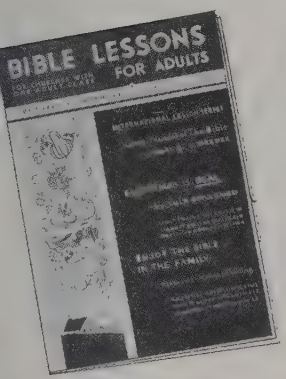

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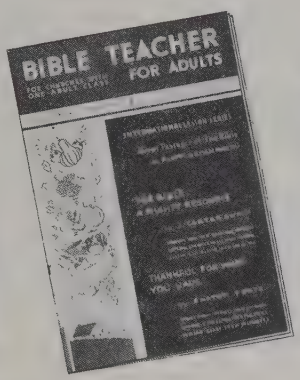

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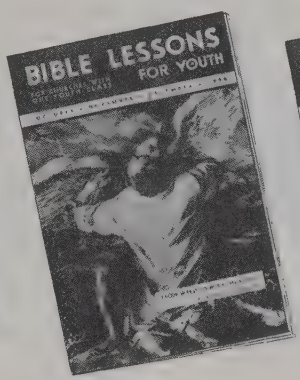

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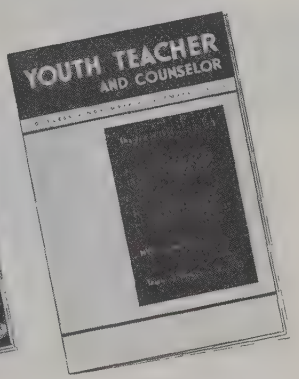

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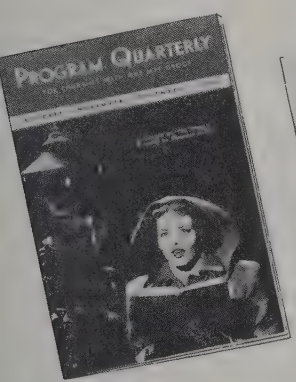

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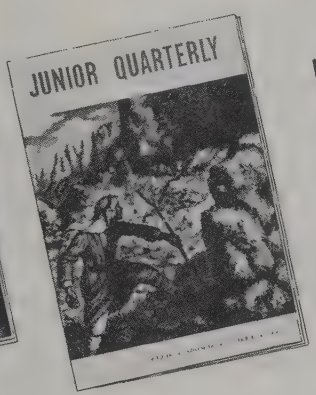

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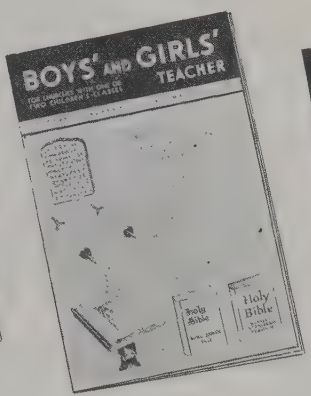

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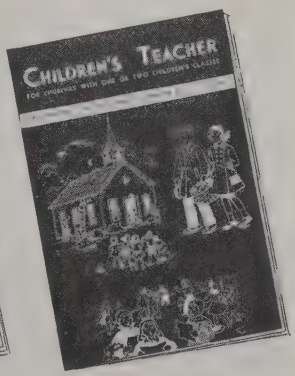

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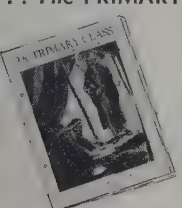

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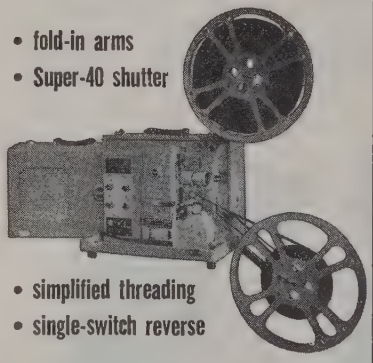

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Your Right to Say It

(*Continued from page 1*)

greatest interest. However, I hope its successor will meet with every success. . . .

JOHN C. BOWMER

Seaham, County Durham, England

Expresses Dismay and Regret

EDITOR: To lock the barn door when the horse has escaped is certainly a futile gesture. Yet having seen last week, at the Alabama Conference sessions, the "dummy" copy of *The New Christian Advocate* which is to replace that very excellent journal, THE PASTOR, I wish to express my dismay and regret that such a decision has been made.

THE PASTOR was, in my opinion, tops in physical appearance, generally of great interest in all the articles (though I did object to its "spearheading" the "high church movement" in Methodism), and in general the kind of "professional journal" that increased my pride in my profession.

As for its successor—these are my reactions:

1. Why not scrap the historic term *Christian Advocate* altogether since there will be virtually no continuity as I see it between the two magazines, one deceased and one new-born.

2. I object to the "digest" format. Why must everybody try to get on the *Reader's Digest* bandwagon? This first sample copy looks cheap to me.

3. I seriously doubt if a magazine intended for both pastors and leading laymen will have room or inclination to do the soul-searching of pastors that has been so good for us in THE PASTOR.

While I know, as you do, that the Board of Christian Literature in an annual conference is not one of the important boards, yet I am president for the new quadrennium of the Alabama Conference Board, and I hope (unless time changes my mind) we can send a memorial to the 1960 General Conference and call into life again the fine magazine you have given us in the past.

CHARLES BRITT

First Methodist Church
Slocomb, Ala.

More Propaganda

EDITOR: I wholeheartedly agree with James K. Brown's letter in the June issue [p. 1] of THE PASTOR, and unite with him in asking "Why can't we preachers have a magazine of our very own?" Judging from everything that has happened so far, the new magazine is, I'm afraid, going to be another high powered propaganda magazine of promotion aimed by church board zealots at those long-suffering recipients of armchair advice, the Methodist preachers.

Our very own magazine can be a forum for the discussion of professional matters; and if we don't like what is written we can present our viewpoint in a very fierce and determined way, and it is nobody's business but ours.

If there are reasons for closed sessi of the annual conference (strictly clergy), why isn't it consistent to h ONE magazine where we can talk out own problems?

I say, "Give us back *our* magazine" it fills a very real need in our ministry.

ALFRED H. BARKE

Dallas Center, Iowa

Not Pleased

EDITOR: . . . The recent decision of General Conference regarding THE PAS did not please me, because I have c to value very highly the work of publication, particularly in the matte book reviews. Is there some possibilit continuing such a publication on an in pendent, or subscription, basis? . . .

FRANCIS CHRIST

Birmingham-Southern College
Birmingham, Ala.

Wants Same Contents

EDITOR: . . . I hope that though the na and format are changed the contents not be.

EARL H. CUNNINGHA

Newport, R. I.

Likes Preaching Helps

EDITOR: . . . I am a subscriber to PASTOR, and it is the only periodical th receive other than *Christian Century* I read thoroughly. I am hopeful that *New Christian Advocate* will retain all administrative, pastoral, and homil helps that you have now in your splen magazine.

PAUL E. MYE

Simpson Methodist Church
Altoona, Penna.

Voices Appreciation

EDITOR: Just this word to express appreciation of the grand job you h been doing with THE PASTOR. And I happy that you and my friend T. Otto are to be associated together on the magazine for pastors. Otto is a fine Ch tian gentleman and a born journalist. not enthuse over the proposed forma the new magazine. But if anyone can m it meet Bishop Kennedy's anticipatory scription of it, you and Otto will do it.

CORLISS P. HARGRAV

Los Angeles, Calif.

One of the Best

EDITOR: . . . I understand that there be some reorganization of our publicat beginning this fall. The proposals so very good and I sincerely hope that will come off all right. May I say th hope that the valuable contribution wh THE PASTOR has been making to the thi ing of our ministers might be continue the new professional journal for pas It was my feeling that THE PASTOR was of our best, our most helpful, and our m provocative journals. . . .

PAUL B. MAV

Drew University
Madison, N. J.

t Regret

TOR: . . . It is with great regret that THE PASTOR go, but I hope its suc- will be even better. . . .

ALFRED B. HAAS

w University
lison, N. J.

and Clean

TOR: This is to express my deep re- t the elimination of THE PASTOR. have conducted the fairest and st periodical gotten out by the h at large in my sixty years as an pastor.

pe another door will swing open, and for you. You have given attention re to details and have refrained from g it a propaganda sheet to irritate rovoke to anger and contempt your rs.

you live long and be happy in serv- ur church.

JOHN CASWELL ROPER

ron, S. C.

es All Could Read

TOR: The July issue of THE PASTOR very high standard and I am hoping omething will be worked out to pre- all of its excellent qualities in *The Christian Advocate.*

as particularly impressed with the e by J. Lester McGee. I know you d to take THE PASTOR out on a high yet I could not but wish that this e might have been included for *all* astors of the church to read. It deals some necessary and important funda- ls.

h best wishes to you in all your en- rs.

JOHN O. GROSS

cutive Secretary, Division of ducational Institutions, Methodist oard of Education
hville, Tenn.

erence

TOR: The enthusiasm of your R.N.S. spondent on page 13 of the issue of 1956 certainly carried him beyond the

reporting the first women to be ed full clergy rights in The Method- urch, he writes that Maude Jensen granted full voting membership in nual conference" and was "admitted l membership."

last paragraph corrects the situation cognizing that her membership "is on l basis for the first two years."

s is a complete confusion of terms, ac- ng to Methodist terminology. "Full ership" and "on trial" are in no interchangeable terms—a fact that correspondent, or certainly you must

WINSLOW WILSON

ury Methodist Church
Crosse, Wis.

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BOOKS Briefly Noted

MEET THESE MEN, *by Clovis G. Chappell. Abingdon Press, 156 pp., $2.00*

Here are fourteen messages on personalities in the Bible by a widely known Methodist preacher. Men like Paul, Judas, the Rich Young Ruler, Simon, and Samuel are treated with such suggestive titles as "The Man Who Gave Way to Hate," "The Man Who Homed in the Heights," "The Man Who Despaired," "The Man Who Was a Convinced Crook."

THE CROSS IN THE OLD TESTAMENT, *by H. Wheeler Robinson. Westminster Press, 192 pp., $3.00*

Three previous books by the author are combined in this one volume. They are *The Cross of Job, The Cross of the Servant,* and *The Cross of Jeremiah.* The book offers keen insight into the question of human suffering as illustrated in the lives of three men who, through faith, withstood great trials by fire.

The Mighty Beginnings

A collection of Genesis-based sermons, which Harry Emerson Fosdick says, "take into full account the light that modern scholarship has thrown upon these ancient stories . . . bring out vividly the profound, abiding insights into the truth about God and man, which this ancient book so marvelously expresses." Includes 17 sermons by prominent preachers.

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THE HOLY BIBLE. *Hawthorn Books, 1,233 pp., 56 color plates, $25.00*

Called "The Heirloom Bible," this is an attractive, readable, well-bound family Bible. In the King James Version, it contains the Apocrypha and combined Subject Index and Concordance. The work is illustrated with four-color reproductions of classic religious art, containing a section of eight pages showing the detail of the famous painting, "The Descent from the Cross," by Rogier van der Weyden. This could be truly a family treasure.

WITNESS TO THE CAMPUS, *edited by Roger Ortmayer. National Methodist Student Movement, 127 pp., $1.50*

"To many, the witness to the Word on the campus has made them feel they are dealing with a foam-rubber pillow. No matter where it is punched, nor how hard nor how repeatedly, it always springs back into its original shape." So speaks the editor of this little volume which is "an attempt to think about the prior questions that must be asked if we want to explore the Christian witness to the contemporary academic community." Among contributors are Merrill Abbey, Julian N. Hartt, John O. Gross, and John Dixon Copp.

THE CHURCH AND THE PUBLIC CONSCIENCE, *by Edgar M. Carlson. Muhlenberg Press, 104 pp., $1.75*

This little book, by the president of Gustavus Adolphus College, is far more significant than its size would indicate. Every page is packed with thoughtful writing, forceful and clear. It is not a book for beginners in theology.

The title is misleading. One would expect a book with this title to deal with specific issues involving the public conscience; or perhaps with ways in which a public conscience in matters of Christian concern may be developed. Actually, the book deals with basic theological concerns related to tensions that exist between "other worldly" and "this worldly" aspects of religious belief: God and man, Gospel and Law, creation and redemption, hope and conscience.

I would especially recommend this book to those outside the Lutheran Church who would like some insight into contemporary Lutheran thought. I will guarantee some stimulating reading. Personally, I *must* read this book again.—**Richard G. Belcher**

MODERN RIVALS TO CHRISTIAN FAITH, *by Cornelius Loew. Westminster Press, 96 pp., $1.00*

Another volume in the "Layman's Theological Library Series," this little book examines the various false
both within and outside the Chris
faith. Commenting on the so-c
revival in our times, the author
"Undoubtedly we are witnessing a
turn to religion' in our generation.
question: return to *what* religion?
is going on in the churches to w
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ing 'inside Christianity' where
precisely Christian believers who
the most subtle temptations of all—
temptation to clothe the worshi
something less than God in the
ments of the Christian faith?"

**SERMONS ON MARRIAGE
FAMILY LIFE, *edited by
Charles Wynn. Abingdon P
173 pp., $2.75***

These sixteen sermons show
men in Protestant pulpits are teac
concerning the Christian home to
The selections were made from ne
four hundred sermons submitted
special committee of the Joint Dep
ment of Family Life, National Co
of Churches. The intention of those
prepared the volume was not to pro
a collection of essays or treatises,
"to present useful material for mini
and others interested in the Chu
preaching ministry to families."

**WRITING FOR THE RELIGI
MARKET, *edited by Roland
Wolseley. Association Press,
pp., $4.00***

Practical suggestions for relig
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known writers. Among the co-aut
are Henry B. Adams, Roland H. B
ton, Glenn D. Everett, Winfred E.
rison, Georgia Harkness, Clar
Edward Macartney, and the ed
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should, however, be valuable to
beginning and professional writers.

**TWENTIETH-CENTURY BIB
COMMENTARY, *edited by
Henton Davies, Alan Richard
Charles L. Wallis. Harper
Brothers, 571 pp., plus 16 page
full color maps, $6.95 (rev. ed***

A one-volume Bible commen
which contains "the latest finding
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tical form," this book is a revised
tion, based in part on *The Teac
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sn—sermon	fl—forum letter
bbn—book briefly noted	if—idea forum
cw—counselor's workshop	mm—monday morning
ed—editorial	sl—slants

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What happens to subscriptions to *The Pastor?*

Q. What happens to subscriptions to *The Pastor?*

A. Beginning in October all *Pastor* subscribers will receive monthly THE NEW CHRISTIAN ADVOCATE. Even though the subscription price of THE NEW CHRISTIAN ADVOCATE is $3.00 a year, paid subscriptions to *The Pastor* will be filled for their full term. There will not be a September, 1956, issue of either magazine. Ministers of ALL FAMILY (TOGETHER) churches will receive a refund on the unfilled part of their *Pastor* subscriptions as they will receive THE NEW CHRISTIAN ADVOCATE free.

Q. WHO will edit THE NEW CHRISTIAN ADVOCATE?

A. Dr. T. Otto Nall is editor. Newman S. Cryer, Jr. has assumed the position of Managing Editor of THE NEW CHRISTIAN ADVOCATE staff in Chicago. The Church looks forward with confidence to the continued leadership of these devoted and gifted men.

Q. WHAT is new about THE NEW CHRISTIAN ADVOCATE?

A. In the sense of continuing the tradition of unexcelled service to Methodism established by *The Pastor* and the *Advocate,* THE NEW CHRISTIAN ADVOCATE is not new. A result of four years of study and planning, it IS new in format, style, and inspiration. It is a journal designed for the busy pastor of the modern church. THE NEW CHRISTIAN ADVOCATE is a single publication speaking with the voice of the whole church to its leaders.

Q. WHAT is the format of THE NEW CHRISTIAN ADVOCATE?

A. The magazine is digest size, 5¼x7⅜ inches, conveniently carried by the active pastor. Each month there will be 132 pages. A table of contents on the outside covers will provide quick reference to features and articles.

Q. IS THE NEW CHRISTIAN ADVOCATE for pastors only?

A. The articles in THE NEW CHRISTIAN ADVOCATE range the gamut of pastoral interests and functions: administration . . . counseling . . . teaching . . . preaching . . . study. But, many lay men and women will find the theological discussions, debates on current issues, "shop talk," news, commentary, book reviews, and "how to" facts stimulating and profitable reading. It is a journal for the leadership of the church. Most lay men and women, however, will prefer TOGETHER, the Midmonth Magazine for Methodist Families.

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A. "Your right to say it," open forum for discussions and comment . . . "Sermon and worship suggestions" for each week . . . "Pastoral Care" and "Counselor's Workshop" . . . "Idea Forum" . . . "Reviews" of significant books . . . news of the church . . . and "Coming Events" will all appear in each issue of THE NEW CHRISTIAN ADVOCATE. PLUS many new features.

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The Saving Virtue

Even if a man is a painful preacher in the sense which more naturally suggests itself to modern minds, lacking eloquence and fire and imaginative power, he has a claim on the humble and patient attention of his hearers if he genuinely strives to open the Scriptures for them. He is, at least, trying to make the sermon an instrument with which they can wait together upon God. But even if he is the most silvery-tongued and dynamic of spellbinders, with all the statistics from *Time* magazine and the little stories from the *Reader's Digest* ready to hand, it is an impertinent imposition for him to thrust his irrelevant cleverness upon a congregation who should be seeking guidance from God in His Word. The saving virtue of true preaching is not eloquence or sincerity: it is faithfulness.

—Daniel Jenkins, in *The Strangeness of the Church* (Doubleday & Co., 1955—copyright by Daniel Jenkins)

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